

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



Our Religion

Let us

- | | |
|--------------------------------------|--------------------|
| <i>I. Be glad
about it</i> | <i>February 26</i> |
| <i>II. Talk
about it</i> | <i>March 5</i> |
| <i>III. Recognize
its gifts</i> | <i>March 12</i> |
| <i>IV. Inject it
into living</i> | <i>March 19</i> |
| <i>V. Share it
with others</i> | <i>March 26</i> |
| <i>VI. Give time
to it</i> | <i>April 2</i> |
| <i>VII. Thank God
for it</i> | <i>April 9</i> |

*"For I know whom I have believed and am
persuaded that he is able to keep what I
have committed unto him against that day."*

II Timothy 1: 12



From Japan

Missionaries' Wives and Children Being Evacuated

FROM Tokyo, under date of February 14, Dr. Edward T. Horn, president of the Japan Lutheran Mission, cabled the Board of Foreign Missions at Baltimore, that on the advice of American consuls the wives and children of American missionaries and missionaries whose service is not imperatively needed under circumstances now existing in Japan, are to be evacuated. Acting on this advice Dr. Horn informed the Board that Mrs. Horn and their three children will arrive at Seattle February 25. Dr. and Mrs. L. S. G. Miller and Miss Virginia Aderholdt, whose furloughs are due this year, also are coming to America. It is probable that in March Miss Selma Bergner and the wives and children of Missionaries Bach and Thorlaksson will leave Japan for America.

The Board had asked by cablegram whether the latest arrivals, the Rev. Howard Alsdorf and the Rev. B. Paul Huddle with their wives, would accept transfer to our mission in India. Dr. Horn's reply tells us that they are willing and the Board is making an effort to transfer them sometime in March.

Those remaining at their posts for the present are the Rev. Dr. and Mrs. George W. Schillinger and their children at Kumamoto, the Rev. S. O. Thorlaksson at Kobe, the Rev. and Mrs. Arthur Knudten and their children at Nagoya, the Rev. Dr. Edward T. Horn, the Rev. Dr. A. J. Stirewalt, the Rev. Dr. and Mrs. C. W. Hepner at Tokyo, the Rev. D. G. M. Bach at Kumamoto, and the following women missionaries: Miss Martha B. Akard, Miss Marion E. Potts and Miss Maude O. Powlas at Kumamoto, Miss Faith Lippard and Miss Mary E. Heltibridle at Osaka, Miss Ethel M. Dentzer and Miss Annie P. Powlas at Tokyo. Miss Powlas' furlough, however, is due this year. The Rev. and Mrs. J. M. T. Winther are voluntarily retiring and will soon return to America. Dr. Horn promises further details concerning any additional evacuations at a later date. There is no interruption in the regular transmission of funds and money is being sent monthly to Japan as usual.

GEORGE DRACH,
Administrative Secretary.

Luther at Marburg— The Pension Board at Omaha

By HARRY HODGES, Executive Secretary

HISTORY tells us that in the disputation between Luther and Zwingli at Marburg, when the Eucharist came up for discussion, Luther pointed to the words: "This is my body—this is my blood," and said: "Thus it is written." To this Zwingli replied: "True, but it means this represents my body, this represents my blood."

At the Omaha Convention of the United Lutheran Church the following recommendation was adopted:

"We recommend that the Board of Ministerial Pensions and Relief be instructed to put the Contributory Pension Plan into operation when 500 clergymen and their employing agencies shall have applied for admission.

"That it shall announce to the Church the date of the beginning of the new plan and *after that date shall admit no one to the present plan.*

"That the *present plan shall be continued for the benefit of its present beneficiaries*, and to supplement payments to beneficiaries of the new plan who have not built up sufficient reserve to pay them a minimum of \$300 per annum.

"That when the need for the present plan shall have ceased to exist, its endowment fund shall be merged with the funds of the new plan."

Like Luther at Marburg, the Pension Board said: "Thus it is written." "No one," in the second paragraph means

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CONTENTS

Contributory Pension System	2
Graphic Editorial	3
The Church in the News	4
In the World's Eye	5
Missionary Bieber	6
Washington	8
About Home Life	9
Among Ourselves	10
Texts and Observations	12
Across the Desk	14
Sunday School	16
Young Folk	17
Book Reviews	18
Open Letters	19
News Letters: Toledo, Florida, Mississippi, Lancaster, Michigan, West Pennsylvania	20-26
Canadian Missions	22
News	27-31

no one. "Present beneficiaries," in the third paragraph means *present pensioners*.

From letters which came to the Board, it became apparent that, like Zwingli, many in the Church seemed to think that the words quoted meant things that they did not state.

Attempt to Clarify Situation

The secretary therefore placed in THE LUTHERAN of January 8 a letter to clarify the situation. This letter brought a storm of caustic protests. Some stated that the position taken by the Board
(Continued on page 23)



Founded on a Rock

It was Daniel Webster, in his famous defense of the constitution of the United States, who used the pilot of a ship as an eloquent illustration of wisdom. We paraphrase his words: "When a vessel has been harassed by severe storms, driven by adverse winds from its course, and unable because of clouded skies to see the sky for many days, the pilot watches for the first opportunity to use the instruments of navigation in order to return to his charted path." No finer figure of speech can be found where the objective is the pilgrim's journey across the seas of time.

But our Lord placed the emphasis upon safety and courage in the midst of the storms that it is the lot of Christian men and women to encounter. The simile He used when He taught wisdom to His disciples in what we call the Sermon on the Mount is both revealing and comforting. He made no promises to them of giving them a sheltered way of life. It is rather the contrary that is forecast. "The rains descended, and the floods came and the winds blew and beat upon that house." But it stood. It was built upon a rock.

THE LUTHERAN has a specific proposal for which it asks the consideration of its readers. It is intended to be timely for the situation in which religion is at this time. We suggest that in pulpit discourses and in the testimony of believers to the people among whom they move there shall be no defeatist attitudes, no bemoan-

ing lost battles. Granted that wars rage, that people suffer and grieve, and that temporal structures are collapsing under the hurricanes of human strife. Yet that which we have from God through His Son is not diminished in value nor removed from being a refuge into which to flee. The things of our Lord constitute a structure that is built upon a rock. Whom shall we therefore fear?

The temptation to dwell upon calamities is one lure toward the misuse of Lent that Christians should determinedly avoid. There has no trial fallen upon us for which there is not a way of escape. It is not the will of God that His children should be tempted above that they are able to bear. We shall not escape the deceptions of the Father of lies, but our faith enables us to detect them and to resist them and to rise on their resistance to higher levels of communion with our Lord.

That which we can and should do in periods of meditation is an appraisal of the resources that are ours by means of our religion. It is a fascinating spiritual enterprise. What one person saw in the Christian way is set forth in the group of seven permissives which are printed on the first page of this issue. Your list would not be the same seven, but we invite you to compile in not more than thirty words your individual seven-item testimony, using as your introductory four words, "Our Religion, Let us—"

The Church in The News

By G. ELSON RUFF

International Council Meets In Chicago, Feb. 10-15

THE young lady seats herself before a dozen fidgeting ten-year-olds. She is their Sunday school teacher. It's Sunday morning.

Whether she knows it or not, she has some very capable allies to help her with her work. Two weeks ago 1,350 of her allies assembled in Chicago to talk over what they are doing to aid her. They are the men and women who give their full time in guiding the program of instruction in their churches, and they were meeting for the annual convention of the International Council of Religious Education.



Lutheran leaders were there; Dr. S. White Rhyne and his co-workers of the Parish and Church School Board of the United Lutheran Church, as well as representatives of the American Lutheran Church, Augustana Synod, and Norwegian Lutheran Church. In all, there were representatives of forty-one denominations, for whom the International Council is a clearing house for exchange of ideas.

There were really sixteen conventions held at one time, for delegates divided into that many sections to consider varied problems of religious education. Children's work and young people's work, missionary instruction, weekday church school, publishing, editing, were among the departments included. For this reason representatives came to Chicago from the Luther League of America, United Lutheran Publication House, and Women's Missionary Society.

Planning "The Advance"

THE big thing the Council was trying to do at this convention was to stir up enthusiasm for what is called *United Christian Education Advance*. It is the hope of the leaders that every Sunday school in the land will become conscious within the next year of the urgent need for making progress. As long as half the children of America are outside the churches, and countless Sunday schools are not using recently developed resources for effective instruction, there is need for an *Advance*.

Of course our own church has already given us a well-defined plan of advance. With emphasis on Parish Education Month, weekday schools, leadership training, etc., we have materials for splendid progress. Some of the other churches are also well along in plans for measuring up to the needs of the day. The thought back of the International Council program is that a united advance effort, carried on by all the denominations at the same time, will be helpful to each church in its own work.

It is proposed in good twentieth century American fashion that the *Advance* be popularized by means of posters, film strips, radio transcriptions, newspaper stories, tracts, sticker-stamps, special days and weeks.

Soap and Cheese

AMONG the leaders of the International Council is a king of the soap industry, Russell Colgate, president of the Council; and the treasurer of the Council, J. L. Kraft, is famous for his cheese. Chairman of the executive committee is a lanky and agreeable individual, Arlo A. Brown, president of Drew University.

Most important service to our church given by the Council is its construction of the International Lesson series, which is adapted for our Augsburg courses. The Council publishes a monthly periodical, "International Journal of Religious Education," and holds the copyright on the American Revised Bible. Under its direction a new revision is to be published before long.

New Ways for New Days

MOST alluring of the modern developments in religious education is the use of pictures projected on a screen. Equipment and materials for such use are now within the means of any congregation.

In Chicago we saw some of the latest film strip series, and some of the best movies. Most beautiful of the movies is "Journey to Jerusalem," a filming by *Theatre on Film* of Maxwell Anderson's new blank verse drama just as it was presented (unsuccessfully) on a Broadway stage last fall. It portrays the twelve-year-old Jesus in the moments of the dawning of His Messianic consciousness.

Opinions

THERE were naturally a good many speeches at the convention. More than 200 people made speeches, most of them on specific problems in religious education, and a few of them on general matters perplexing the world. There was a debate on whether the United States should get into the war, between Harold Fey from the pacifist viewpoint and Ernest Guthrie who wants all-out aid.

Notable was the address by Henry Van Dusen, who said that Christianity must withdraw from its entanglement in the prevailing culture of this day, for this culture is dying; Christianity must draw itself in toward its own indestructible life-bestowing heart, and gain renewed strength from its inmost resources. Three aspects of the general philosophy of our times have been taken for granted in Christian thinking, but they are now bitterly attacked. (1) The idea that people, by clear-headed thinking, can guide themselves into a tranquil and orderly world. (2) That the individual has a right to live his own life in his own way. (3) That we need to be unshackled from the sanctions of authority.

Under present-day circumstances, said Dr. Van Dusen, Christianity must make a merciless re-examination of its presuppositions; it must speak to the world with its life as well as its voice; and it must speak with its whole being as a world reality, not as a broken fellowship.

In the flood, or storm, or hurricane, the patient work of the ants, the birds, the beavers, may be swept away. But the patient and plodding builders begin their work anew; and thus do the forces of righteousness continue to work. The future is theirs.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

The Pleasurable excitement and important feeling of meddling with the dates of national and popular holidays seems to be developing the contagious characteristics of an epidemic. The latest outbreak (January 18) calls upon the President to reset Labor Day a week later, in order to lengthen the business seasons of seashore and mountain resorts. The present request is pointed by the fact that Labor Day this year will fall on September first. That change, however, would bring Labor Day into undue intimacy with Thanksgiving, especially if Mr. Roosevelt should fulfill his earlier threat to advance Thanksgiving another week. But this impulse toward change might then bring about the consideration of postponing Christmas, and even of pushing New Year farther along. But then a double obstacle might occur in the presidential birthdays that grace February, holidays that are even now considered unduly approximate. Beside which, there is St. Valentine's Day. As we advance into the year, the difficulties increase.

At present there is a House Bill, lately introduced at Washington (January 10) to make Good Friday a legal holiday. But that brings us face to face with the various groups of calendar reformers, especially those who want to arrange our holidays so that they will all fall on Monday. And that suggests that other changes would likely be asked for, for business and recreational reasons, because Memorial Day, Mother's Day, Father's Day, Flag Day, Independence Day (Fourth of July to you!) crowd the calendar entirely too much within a few weeks, according to the change-complex of would-be reformers. If we don't watch out the whole world will be reduced to the confusion produced for his customers by a saloon keeper who posted the following notice of the effective date of the prohibition amendment of 1919 above his bar, and at the same time sorrowfully announced his own fate: "The first of July will be the last of August!"

War in Britain has been more than usually hard on its canine population. It is estimated that more than 500,000 dogs have perished there, and mostly because of the closeness of their companionship with their human masters. Of this number 100,000 were ordered destroyed at the beginning of the war by British dog-lovers, because they could not bear to have their pets suffer. Another 100,000 were destroyed when the Nazis began their intensive air raids, many of these by their masters when families had to evacuate their homes. The rest of the continually mounting list owe their end to the destructive hail of bombs, the ravages of fire, the difficulties caused by food-rationing, or the drafting of their owners for military service. In spite of all this, the British dog still has his day; there are yet 3,000,000 dogs in Britain, according to conservative estimates.

The Spirit of Christianity brightened a dark day (January 24) in Rumania's bloody record when Christians intervened to save Jews from the fury of a pogrom being carried out by rebellious Iron Guards in Bucharest. The attack on the Jews was deliberately planned, and was intended to turn aside the displeasure of the populace over the violence staged in the streets by the

rebels; they expected to enlist sympathy by an appeal to racial and religious prejudice. Instead the pogrom caused a revulsion of feeling that led to the death of several hundred Christians as they sought to protect their Jewish neighbors. Out of every twenty buildings in the Jewish quarter, one was set afire and destroyed, but not before its contents were removed as loot, and hauled away in military trucks.

Swedish Autoists are using charcoal and wood to run their cars nowadays. The reason rests with the embargo placed on gasoline for non-military uses; another reason is the present prohibitive price. It is expected that in a few months more than 25,000 Swedish cars and trucks will be equipped with generators which produce gas from charcoal, or direct from wood. The most popular generator is one mounted on a single-wheel trailer, though another handy model is made to be installed in the rear luggage compartment. The government is providing a nation-wide distribution service of wood and charcoal, and the Royal Automobile Club is sponsoring auto races to popularize the change, and to test the reliability of the new generating equipment under all road conditions. But the Swedes do not have the field to themselves. The Connecticut State Forestry Department is using a 7.5-ton stake body truck, equipped with a wood-gas burner that does heavy-duty hauling at a fuel cost of one cent per mile. Shattered timber, blown down by the recent hurricanes experienced by the state, supplies ready fuel to the foresters. If national priorities expand, as they threaten to do under the administration's defense planning, we may look to see similar cars multiplying upon our highways.

Starving Spain uses a queer way to commend its appeals to England and America for food. Alternating haughty threats of its intention in the future to demand the return of once-Spanish territory by the U. S. A. with abject beggarly appeals for grain from our "abundance," its press ventured (January 10) to gibe at our country by drawing a sneering contrast between ourselves and the Germans. One periodical, *Alcazar*, compared the "happy lot" of the German workmen with the "millions of unemployed American laborers who are dying of hunger." Yet Spain is appealing to England and America for food rather than to Germany. Doubtless their reasons are satisfactory to themselves. Under the circumstances, however, *Alcazar's* comment was, to say the least, in bad taste. But the self-contradictory attitude of Spain is understandable in the light of its totalitarian background—and obligations. If Spain were strong, it would be aggressively pro-Axis in deed; being weak, it distrusts the ruthless demands of its ideological comrades for any favor, and hopes to profit by the generosity of the nations it despises. No wonder England and America hesitate and halt in their proffers of help. They have weighty reasons for delay. In the meantime, the Spanish people are constantly breaking their own food-rationing decrees, and the government lays upon its industrialists the burden of feeding their employees, no matter what the drain upon their resources.



A Life Sketch of the Man Who in the Last Three Years Has Started Three Strong Home Missions

By F. Eppling Reinartz

AMONG the first century Christians there was a saying that John of Capernaum, the companion of Jesus whose ardent spirit the Master loved so well, would never die. One gets the notion from the bare outline of his life in the New Testament that it took more than the casual reference of Jesus at the last breakfast to send that saying abroad. In John himself there was a perennial vigor and rebound which supported the tradition. The eagle is this high-souled Christian's symbol, for, like the eagle of the psalmist, he renewed his youth.

Every generation of believers has had examples of the Gospel's power to produce a wellspring of refreshment in those who give Christ the right-of-way. Those who do not know the secret of the Lord look in wide-eyed astonishment at the many and mighty works which such a life can start and sustain.

Renews His Youth Like the Eagle

Eagle wings are very properly the symbol of Milton James Bieber, the home missionary who is the subject of this sketch. He pictures for our generation how persistently productive a willing Christian servant can be even when his years have been lengthened far beyond three score and ten.

His life began in a farm home near Kutztown, Pa., on January 13, 1862. A little red schoolhouse gave him the three Rs. The Kutztown public schools fitted him to start a six-year teaching experience which included a two years' apprenticeship in a country school and promotion to the faculties of Kutztown's grammar and high school. Valedictorian of Kutztown State Normal School's class of 1886, he was installed in the same year as principal of the Bernville, Pa., high school. After three years at Muhlenberg College, Commencement in 1891 again saw him valedictorian.

A Success from the Start

Nor was student Bieber a colorless grind. Membership in the Alpha Tau Omega fraternity, managing the business and editing the college paper, winning a botany prize, and teaching a Bible class at Allentown's St. Michael's Lutheran Church helped to produce in him that broad human understanding which is one of his most appealing

qualities. Already in college days he was a success as a missionary. His Bible class attendance rose from 90 to 225 before his graduation.

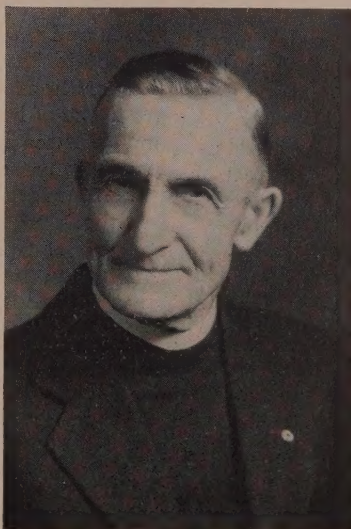
Missionary Bieber likes to say: "The prayers, guidance and encouragement of my mother made me a minister. My pastor, the late J. J. Cressman, made me a missionary. He gave me the sort of reading matter that made the work of a missionary appeal to a boy's heart. He was forever preaching missionary sermons, and he always showed us the blessing there is in generous giving to missions.

The seeds sown by that parent and pastor bore their proper fruit when in 1891 young Bieber decided to enroll in the Lutheran Theological Seminary in Philadelphia. His fellow students and the faculty quickly felt the warmth of his evangelistic enthusiasms. Before the end of his seminary years his capacities for vigorous Christian leadership were known over a wide area. This is attested by the fact that before his ordination by the Ministerium of Pennsylvania in 1894 he had six opportunities to consider calls. Among these were a call to become assistant to Dr. Jacob Fry at Trinity Church, Reading, Pa., and a call to succeed Dr. G. H. Gerberding at Fargo, North Dakota.

Winning His Spurs

Believing it his duty to accept the first official call which he received, he began his ministry at Trinity Church, Mt. Joy, Pa. An annual salary of \$600 without a parsonage accustomed him from the start to the kind of financial wizardry which most home missionaries must practice to survive. But at Mt. Joy he won his spurs. In a three years' pastorate (1894-97) his congregation became self-supporting and erected a creditable stone church.

A second pastorate (1897-1904) in the Church of the Redeemer, Binghamton, N. Y., saw the missionary spirit of the man come to full flowering. While helping his own congregation to meet its current budget and pay off a debt of \$7,000, he was busy organizing a congregation in Elmira (Trinity) and Oneonta. In this same period Dr. Bieber assisted in organizing the New York and New England Synod.



Milton J. Bieber, D.D., who since 1894 has been "On the Wing" for his Master.

Other Worlds to Conquer

The General Council called Milton Bieber to become its eastern field missionary in 1904. At that time the Rev. J. C. Kunzmann was the Council's missionary superintendent. Here is the list of the field missionary's activities in the next thirteen years: he organized congregations in:

- 1905—Montreal, Canada.
- 1906—Hartford and New Britain, Conn.
- 1907—Toronto, Galt, Brantford, Canada.
- 1908—Guelph, Canada. (Also aided in organizing Canada Luther League in Galt.)
- 1909—Hamilton, Canada. (Also organized Synod of Central Canada and was its first president 1909-12.)
- 1910—Ottawa, Canada.
- 1911—Assisted in organizing the Lutheran Seminary, Waterloo, Ontario, Canada; was a member of its board of directors.
- 1912-1913—Kitchener, Canada.
- 1913-1914—Welland, Canada.
- 1914-1915—Served in Halifax, Nova Scotia.
- 1916—Supply preacher, Montreal, Canada.
- 1917—Elected the General Council's eastern district superintendent of missions and began work in Winnipeg, Canada.

In 1919 the Synod of the Northwest named Dr. Bieber its missionary superintendent. He served in this office until 1927. During this time he assisted in organizing Northwestern Seminary (1921) and became its field secretary. Luther Memorial Church, Madison, Wis., was also one of his chief concerns during the twenties. Numerous struggling missions of the synod were given the advantage of his fund of experience.

In the Service of the Seminaries

Then followed a period in the service of two of our seminaries as their financial field agent: Pacific, 1927-32 (Dr. Bieber was acting president 1932-34); and Philadelphia, 1935-37. A year's connection with Dr. J. E.

Hummon (1934-35) in the Lutheran Service Bureau rounded out our versatile missionary's knowledge of approved fund-raising methods—a knowledge which has been a source of strength to the three congregations which he has organized in the last three years.

Back to His First Love

The Board of American Missions called Dr. Bieber back to his first love—the work of an active missionary—in 1937. After a brief assignment in Tucson, Arizona, he came, in June of 1938, to Sioux City, Iowa, where by Reformation Day he was able to form a congregation of 102 charter members. Before he turned over the congregation's affairs to the Rev. David E. Robison in May 1939, he had a Brotherhood, Women's Missionary Society and a Luther League in active service.

The next conquest of this man's indomitable Christian spirit came in Silver Spring, Md. Between July 1939 and January 14, 1940, he gathered 100 charter members and formed the three official auxiliaries for St. Luke's congregation. In April he turned over this flourishing mission to its first permanent pastor, the Rev. Fred J. Eckert. Several members of the congregation enjoy telling this anecdote which indeed reflects the spirit of Missionary Bieber:

"One occasion found Dr. Bieber and a group of church officers trying to figure out the source of income of a project which had just been presented. After many suggestions from the members and after much time Dr. Bieber with his characteristically dry humor remarked, 'Gentlemen, the Lord will provide. That will be the Lord's mathematics and we can't figure as well as He can.'"

And now another bright chapter in this missionary biography is being written in Detroit, Mich. After the Rev. H. C. Ter Vehn had conducted congregational affairs from January to June 1940, Dr. Bieber took over. By January 12 of this present year the congregation was able to organize with 75 charter members.



The council of St. Luke's Lutheran Church in Silver Spring, Md. Dr. Bieber organized in July 1939 the very successful mission congregation which these men guide.

(Left to right) Morris Bassford, Philip Krautwarst, Theodore Parker, Franklin Heindel, Pastor Fred J. Eckert, Walter Hess, Adam Moessinger, Fred Ruth, Frank Harris.



Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW



It was Washington's first snow of the season and outside things were not inviting, but in Room 447 of the House Office Building there was a hearty welcome from a big-little man—Butler B. Hare, Congressman from the Third South Carolina district, which includes the city of Newberry. Mr. Hare has been in Congress for ten years. He is descended from the earliest settlers of the Dutch Fork section of the state. Often he has represented his home congregation at meetings of the South Carolina Synod, and this year his older son is lay delegate. Three times—at Buffalo, Baltimore and Omaha—he has served as delegate to United Lutheran Church conventions. For many years he has been on the Board of Trustees of Newberry College, from which he graduated with his A.B. degree in the class of 1899. Later he won his M.A. from George Washington University and his LL.B. from Georgetown.

"There were three outstanding men who influenced my life," Mr. Hare confessed. "One was Sam J. Derrick (a distant relative of Prof. S. J. Derrick of the college). He taught me in public school, but he was really my Mark Hopkins. Another was Dr. V. Y. Boozer, who when a seminary student spoke at an educational rally in my home county of Saluda, and I then and there resolved to have a college education if I were forty years of age when I graduated. My third inspiration was Dr. George B. Cromer, who came as near being the ideal Christian gentleman as any layman I ever knew."

We asked him how he got interested in public life, and he quickly replied, "I came from very humble circumstances. My people were poor. When I finished college I became interested in problems of government and I wanted humble people like my own to feel they had a comrade in Congress. So I ran when Senator James F. Byrnes quit our district to try for the Senate."

"What's that medal you're wearing?" we asked him.

"That is my younger boy's medal in oratory, won in his sophomore year at Newberry. He is twenty-two now, studying law and volunteered the other day for the Naval Reserves." Mr. Hare is quite an excellent speaker himself. He is a member of the Appropriations Committee of the House and is exceedingly busy just now with committee hearings—but no man could be more regular in his church attendance.

Another Carolina Congressman

Another Carolina congressman who, like Mr. Hare, is an active Lutheran layman, is Major Alfred Lee Bulwinkle of the Tenth North Carolina district. His father was born in Bremerhaven, Germany, in 1834 and came to Charleston, S. C., with his family in 1856 and joined St. John's Church. On his mother's side he is Scotch and English. In 1891 the Bulwinkles moved

from Charleston to Dallas (Gaston County), North Carolina. The present congressman clerked in a country store, taught school and studied law under a local attorney. Later he went to the University of North Carolina to complete his legal training. He passed the state bar before he was twenty-one.

When the county seat was moved to Gastonia young Bulwinkle moved there too. He and his family have been active members of Holy Trinity Church, Gastonia, across the years and he has just completed eighteen years on the church council. About 1909 he organized a company of infantry which affiliated with the National Guard and saw service on the Mexican border in 1916. In 1917 he was commissioned as major and served abroad in the Second Battalion, 113th Field Artillery.

The number "13" surely has figured in his life. He was commissioned July 13, 1917, and ordered to report September 13. He was assigned to the 113th artillery. He was discharged April 13, 1919. His house number in Gastonia is 613 South York Street. His congressional office number is 1313.

He has been in Congress since March 4, 1921, with the exception of 1928-30, when the Hoover landslide carried North Carolina for the Republicans. Coming back in 1930 he has been re-elected since, receiving in the last election the largest majority ever given a congressman in North Carolina history. In Congress he has "majored" in the field of his favorite committee, "Interstate and Foreign Commerce," which includes public health. He introduced the House bill which led to the establishment of the National Cancer Research Institute.

Conscientious Objectors

This page has no desire to debate further the rights of conscientious objectors to war service. That right is protected by the Selective Service Act itself. But recognizing the necessity of strict discipline in determining who are really conscientious in the matter and thereby deserving of special classification, this page calls attention to questions asked those claiming consideration:

1. Describe the nature of your belief which is the basis of your claim.
2. Explain how, when, and from whom or from what source you received the training and acquired the belief which is the basis of your claim.
3. Give the name and present address of the individual upon whom you rely most for religious guidance.
4. Under what circumstances, if any, do you believe in the use of force?
5. Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious conviction.
6. Have you ever given public expression, written or oral, to the views herein expressed as the basis of your claim? If so, specify when and where.

Questions About Home Life

By EARL S. RUDISILL, PH.D.

The home is the central and most important unit of society. Many, though not all, of the problems with which civilization is now grappling, have their sources in family life. Much of what a child becomes is determined by the atmosphere and patterns of living which he has experienced in his home. The other basic influences upon him are church, school and community. Home, however, is the most potent influence.

Our Church is concerned about the problems of family living. The Parish and Church School Board has established a department of Adult Education, which will give much attention to education and guidance in parenthood and family life. While the chief purpose will be to help parents prepare themselves to make family living Christian and meet their own problems, certain attention will be given to direct assistance. With this in mind, Dr. Earl S. Rudisill, the new Associate Secretary in charge of adult education, will, from time to time, and as far as space permits, answer parents' questions.

Questions should be sent to Dr. Rudisill at 1228 Spruce Street, Philadelphia, Pa.

Anna, who is now four, and of an agreeable disposition, has usually been easily handled. But since the birth of her little brother three months ago she is much more irritable, jealous, and at times nasty, especially when we have callers. Have you any suggestions?

Was Anna informed in advance of the coming of a new baby, and was she prepared to accept him with affection? Does the family now give her a fair amount of attention, or does the new baby occupy the center of the stage? With the large amount of attention which a baby usually receives it is likely that she feels displaced, dethroned, no longer of importance and, perhaps, unloved. See that she gets sufficient recognition, especially when the baby is receiving admiration. Every child, as every adult, wants to be noticed and to feel some enhancement of his own personality. We can frequently avoid troubles, and remedy them, by putting ourselves in the position of the child. Before a baby is born older children can be led into a pleasant expectancy and a love for the coming baby so that he will be welcomed upon birth. The weakness and utter helplessness of an infant can be explained with good effect. Preparation and a fair distribution of attention are likely to prove the solution of such a problem.

I am worried and embarrassed because my son of eight stole some money at school, in spite of all we have taught him about honesty. There was no necessity for him to do this. I am wondering whether you could help us.

First study the boy and his situation. What does money mean to him? Is his environment unpleasant or unfriendly? Is there personal grievance in the picture? May he be trying to make up for a personal or environmental unfriendliness? Perhaps it is his way of gaining attention or a sense of power. I remember a child who gave away toys to gain standing with other children. Does the boy experience sufficient emotional satisfactions? Does he stand well with other boys? Is he happy and satisfied at home? Stealing, in the absence of the

need, indicates some feeling of insecurity and lack of satisfaction. Psychiatrists hold that such behavior is an effort to gain love and place. An emotional stress in the family might be back of the trouble. Study the whole situation, try to create a happy environment, give the boy a regular allowance if he has none, and do not be harsh. Say nothing to outside folks. Enlist the teacher's co-operation. If the trouble persists despite the joint efforts of home and school it may be advisable to see a psychiatrist.

I have understood that obedience is no longer so important as it was once rated. In our home we have tried to be companions of our children, have treated them as equals, and have a free interplay. But now they call us "simp," "dumb-bell," and lately I have been told to "shut up." What is wrong and what can we do?

Obedience is not an end in itself, but a means to an end. In the past many parents have been strict, severe and arbitrary. They have not tried to understand a child's outlook. Such severity irritated the child, incited revolt and hatred, and left a rankling, embittered spirit. But today some parents, and some educators, go to the opposite extreme. We can play with our children, as we should, without throwing away all restraint. "Getting down to the child's level" may be excellent, or it may be foolish, depending upon what one means. One can easily go too far and thus forfeit his proper position in the eyes of his children. Children must recognize that they are children, and that adults are adults. They will sense the difference if the grown-up acts his age, but shows due consideration. Both ends may be accomplished. It might be well to talk this over with each child, calmly and casually, at times when they are relaxed and receptive. It could be done in connection with evening prayers, especially if you have prayers with each child separately.

Psalm of Repentance

By Catharine von Zech

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51: 17.

UNWORTHY, Lord, am I to seek Thy face;
Too long has sin held sway within my heart;
Too sharply marks of wantonness still smart,
How great a task those black stains to efface.
Unworthy, Lord, am I to take a place
Around Thine hallowed circle or be part
Of all Thine angel hosts whose virtues start
From ageless lives of love drawn from Thy grace.

Content am I to seek the open gate
And gaze within upon the glorious throng.
A little bit of heaven be my fate:
Unworthy—dare I join their festal song?

Behold, the portals swing ajar—I see
The Saviour sweetly beckoning to me.

Among Ourselves

By Margaret A. J. Irvin

Lent and the Women's Group

MANY people who are new to the Lutheran Church find it hard to understand our feeling about Lent. Lenten observance is a thing that "grows on you." Each new season is more welcome than the last. Each brings a deeper and more refreshing consciousness of the living truth which is the center of our religion.

As the women's group, particularly the Parish Society, decides to omit various parts of its usual program, we may hear the question raised, "Why can't we do that in Lent? There is nothing wrong with it."

It isn't exactly a matter of "can" or "can't," of "right" or "wrong." It is a matter of what we want to do. For a while we want to be bothered as little as possible by secular things. We want to concentrate on spiritual things. We want to close our minds as far as we can to the affairs of the world which press in upon us.

The Parish Society, which is such a never-failing source of help in all the work of the congregation, is always in danger of having its life choked out by the "cares of this world." Its members need a real breathing space. They need a time when they can look at their work in the light of the Cross and make sure that it is the sort of gift they can offer to our Lord and know He will accept it.

Much of the work of the Parish Society is a real offering of love. Sometimes it is as truly an offering of love as was the alabaster box of ointment. Sometimes it is worldly and thoughtless, but more often it is the outward expression of a deep inner devotion. Lent is the particular time of the year when that devotion is deepened and strengthened.

"I can't see," says a perfectly sincere objector to cutting down on social affairs, "why we should be religious just six weeks of the year. Our religion ought to be a thing of the whole year, not just during Lent."

It is a little hard to explain without sounding "holier than thou," that the argument is a little silly. Because we take a summer vacation, does it follow that we take no other recreation the rest of the year?

In answering such objections, many of us fall back on the formula, "Our church does not approve of parties in Lent." It is almost as satisfactory a formula as, "The doctor won't let me do this and so." We may be following our own secret preference, but it is easier to let the doctor or the church take the blame.

All through the year, the Society has had luncheons, parties, movies, lectures, musicals and other things. They have invited women who are not members of any church to come. The cordiality of the group has made these women feel at home. With the Lenten season comes the special opportunity to invite them to the services of the church. It will make them realize as they may not have realized before that we belong to more than a club. Perhaps they will catch the feeling of the Presence that we go to church to find.

The world presses in upon our organizations so insistently that we welcome the space that has been set apart to think about eternal things. Sometimes we need to be

reminded that Jesus prayed in His hour of trial not for the world, but for us. The thought brings new humility and new power. It sets us apart from the non-Christians of the community. At the same time, it gives us an impelling wish to share our inner treasures with those about us. In this spirit the women's group welcomes the refreshment of the Lenten time.

Baby Talk

BETTY LOU spoke very well for her age. Her vocabulary was much larger than that of the average three-year-old. She spoke distinctly and formed her sentences well.

Her parents accepted the compliments of their friends with modest pride. They began to concentrate on teaching Baby Sister to talk. She was very tiny, but some of her gurglings did sound like words.

Suddenly Betty Lou began to talk baby talk. She mouthed her words. She spoke single words instead of sentences. She even made sounds that were completely unintelligible.

"Stop talking baby talk," begged her mother. "You are our big girl. You can talk grown-up talk."

"Do I tant," replied Betty Lou with a silly smile.

Her mother did not realize what was wrong until the child developed other babyish traits. She could no longer put on her own shoes. She could no longer do helpful little things around the house. She wanted one of her parents to wait on her hand and foot.

It finally dawned on her worried parents that Betty Lou was jealous. Baby Sister, who was a helpless, speechless bit of humanity, was getting most of the attention. Being grown-up, a big girl, was not as much fun as she expected. When her parents realized her difficulty, they set out to make growing up worth while.

Sometimes young people revert unexpectedly to conduct which we label "childish." They may become sensitive, and are easily hurt by unintentional slights. They may refuse to grow, to accept responsibility. They may become competitive and brag about self or family.

Their parents are likely to be as upset as Betty Lou's mother and father. They don't know, and the young people themselves don't know, what is wrong. In fact, the young people are likely to resent any attempt to help them. They want, or think they want, to be "let alone."

Frequently the trouble is almost exactly like Betty Lou's. They are not happy. Growing up isn't worth the effort. They revert to the behavior of childhood.

It will be up to their parents to find out what is causing the unhappiness. School? Home? Friends? Religious life? When the immediate cause of the trouble has been discovered and steps taken to set it straight, it will be up to the parents to help these young folks appreciate the joys and privileges that go with showing grown-up attitudes. It will be up to their parents to help them "act their age" before the pattern becomes set.

This must be done as soon as possible, for there are few sights less attractive than an adult who is still talking mental baby talk.

Musings of a Minister's Wife *Ash Wednesday in Bordenville*

Lent Begins for the Lathrop Family

I WAS putting lunch on the table when Mark and Joan came in the back door. They were talking animatedly.

"So did Jamie and Agnes and Tessie in our room," said Joan. "And we said, 'How did you get so dirty?'" And Jamie said, "None of your business." And Miss Hafer said, "That is not nice, Jamie. We all love Jesus but we have different ways of showing it." So she gave us a new story in our reading book. It's about—

"Well, Tommy and I think it is just plain supprastitious," interrupted Mark, in his lecture-platform manner.

"What's 'supprastitious' mean?" asked Joan.

"Like the Indians making signs to keep off the evil spirits," said Mark. "Don't you think so, Mother?"

"The word you want is 'superstitious,'" I replied. "What do you and Tommy think is superstitious?"

"All the Catholics had dirty smudges on their foreheads for Ash Wednesday," Mark said.

"Suppose you go wash your own face and your hands too. Then we will ask your father what he thinks. Hurry, now, before your lunch gets cold."

Jerry came into the diningroom before the children.

"I heard you," he said. "I'm to spend my lunch hour answering questions, am I? Is that any way to treat a long-suffering husband?"

"After all, you are the theologian of the family," I laughed. "You don't want me to fill them with false information."

When grace had been said, Mark launched into a summary of his discussion with Tommy. He compared the custom of wearing ashes on the forehead to the custom the Pueblo Indians had of placing cornmeal at the corners of the house to keep off evil spirits. Fourth grade horizons have certainly widened since my day!

"It may seem to some people like the same thing," said my husband. "We know that what God is interested in is our hearts. He wants us to feel sorry when we do what is selfish and wrong. If having the priest put ashes on their heads helps our Catholic friends to feel sorry for wrong deeds, it does no harm. If it is only an outward thing to keep God from being angry, it is superstition."

"I guess maybe they aren't all supra, I mean, superstitious," agreed Mark.

"And when we start to criticize other people, we want to look inside ourselves first. Perhaps there is some way we could make ourselves better if we looked hard enough."

"Yes," said Mark. "Do you know what?"

"No, what?" asked Jerry looking at me apprehensively.

"The Incas had poisoned darts that they could blow through a pipe." He launched into a description of the process by which the darts were made. Jerry and I began to laugh until Joan said with a perfect imitation of my tone, "Yes, Mark, I am listening."

After the children had gone back to school and my husband had hied him to the solitude of his third-floor study, I washed the dishes and made myself presentable

for the afternoon. As sure as I put off getting dressed, someone catches me. This afternoon it would have been Mrs. Milland. She had dropped in to ask my husband to make a special announcement at the service this evening.

"I know there will be a notice of the World Day of Prayer in the bulletin," she said, "but I thought it would help to remind the women if Pastor Lathrop could mention it from the chancel. I am anxious to have a good representation from our congregation this year."

"I know Mr. Lathrop will be glad to do it," I answered. "He hates long announcements in the service, you know, but this can be brief. Then, too, it doesn't introduce a discordant note. I know he is hoping our women will turn out in full force for that service."

She would not take off her coat, but she sat down for a little while. "I am on my way to give Mrs. Benson the part she is to read on Friday. Poor soul, she surely does miss her mother-in-law. They are all having a dreadful time getting used to Grandma Benson's going."

"I miss her, myself," I agreed. "It is a real achievement to grow old as gracefully as she did. That sweet spirit of hers seemed to shine through, no matter how ill she felt. Mr. Lathrop misses her at the services, too. He has often mentioned how much the gentle responsiveness of her expression helped him in his preaching."

"Mercy!" exclaimed Mrs. Milland. "From now on I won't be able to listen to the sermon for wondering what the minister thinks of my expression."

"All of which shows that ministers' wives are most helpful when they keep their lips tight shut," I laughed.

As she left, Joan came bouncing up on the porch.

"Mother," she gasped breathlessly, "you did say I could go to church tonight with you and Mark, if I rested before supper, didn't you?"

"Yes, I did, but don't get so excited about it. Run and play now. I will call you at four-thirty, so that you can rest for an hour."

"I have to go tell Betty you did so say that. She says Lenten services are not for children."

"I think you and Mark are old enough to go. But you must remember that people who are old enough to go out in the evening are old enough not to lose their tempers."

I hope our experiment this evening works.

Naughty Nora's Nonsense

THERE is one way the church
on earth
Must be like that in heaven.
To anyone who hath a task
Another shall be given.



NAUGHTY NORA

Sacred Sentences and Observations

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days.

Luke 4: 1, 2

"Spirit Thou of strength and power,
Thou new Spirit hath given,
Aid us in temptation's hour,
Train and perfect us for heaven."—*Joachim Neander.*

* * *

And he was in the wilderness forty days tempted of Satan.

Mark 1: 13

"Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptation knew,
Thy conflict, and Thy vict'ry, too."—*Isaac Watts.*

* * *

And he was with the wild beasts.

Mark 1: 13

"The foxes found rest, and the bird had its nest
In the shade of the forest tree;
But Thy couch was the sod, O Thou Son of God,
In the desert of Galilee."—*Emily E. Steele Elliot.*

* * *

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 4: 4

"Oh! Not by bread alone is mankind nourished
To its supreme estate!
By every word of God have lived and flourished
The good men and the great."—*J. G. Holland.*

* * *

Again it is written, Thou shalt not tempt the Lord thy God.

Matthew 4: 7

"Lord, preserve us in the faith,
Suffer naught to drive us thence,
Neither Satan, scorn, nor death;
Be our God and our defense."—*Joachim Neander.*

* * *

Then saith Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 4: 10

"Men must be governed by God or they will be ruled by tyrants."—*William Penn.*

* * *

Then the devil leaveth him; and behold, angels came, and ministered unto him.

Matthew 4: 11

"Hand in hand with angels
Through the world we go,
Brighter eyes are on us
Than we blind ones know."—*Lucy Larcom.*

A well-known mission worker said that before conversion he felt an unseen Presence near, even in his debauchery. When tempted into crime, an invisible Hand seized him and drew him back. It was, he said, the Spirit of God. Led to the Bowery Mission, he submitted unreservedly to God's control and guidance. To be partly guided, through reason and conscience, is not enough.

"Everywhere the spiritual consciousness turns, it encounters forks in the road to dispute its progress between us. Only the man who travels with the grade, always down, is never perplexed" (Dr. F. C. Fry). The tempter says, Go this way; God's Spirit, Go that. A deadened conscience doesn't care but lets the poor victim go sliding down grade. The choice of the right way is by prayer and guidance of God's Word and Spirit.

There is a legend that when Jesus "was with the wild beasts" forty days in the wilderness, he tamed and taught them, speaking the language of love. The wild beasts of human passion, of anger, hate, lust, and all else bestial, can be tamed only by the love of Jesus and by the Holy Spirit.

There can be no bread without wheat, soil, sun, and shower, nor these without God's creative Word. The farmer boasts of his crops and the baker his skill, but farm and fire and industry are God's creation. As bread and the body it sustains cannot exist except by God's providence, so man's spirit cannot live "but by every word that proceedeth out of the mouth of God." Satan could not keep Jesus on the bread level. On what level are you?

The grain of sand in the oyster-shell may cause pain, but its irritation produces the pearl. Around the hard and painful experiences in life's trials and temptations are built the choicest characters. We need these testings; but not so God. His infinite perfection brooks not temptings by devils or men.

There is no such thing as neutrality in religion. "He that is not with me is against me," said Jesus. To put it more commonly, You can't straddle the fence between the devil and God when it suits your business conscience or your social prestige, and then expect God's blessing when your fences break. Better tell Satan bluntly where he belongs and get on God's side definitely.

Solitude and hardships, wild beasts and Satan, gave place to angels and their loving ministry when the decision of the Son of man was made. Nothing gives such peace and satisfaction as the inner assurance from a wise decision and a moral victory. Jesus made up His mind to choose suffering and death rather than worldly power and glory, and immediately unseen legions were at His command.

The Testing Tree

AMIDST the myriad trees of all varieties stands out one beneath the shade of which was shaped man's first history. It was there our first parents met with Jehovah as at a trysting tree. There, too, they met the tempter who came with subtle guile to traduce man into sin. Slinking in from Sheol shades, the serpent Satan sought to darken Eden's glory and to damn its bliss. "The tree of the knowledge of good and evil," it was called.

Trees of knowledge are many and of their fruits have students and thinkers tasted and rejoiced in the wisdom gained. But this tree was different. Its nature, physical or symbolic, and the character of its fruit, we know not; but this we know: It was a testing tree. On one side stood God and good; on the other, Satan and sin; and man was the moral agent, free to choose between them. In arrogance and disobedience, he chose what God forbade and Satan urged. It matters not as to the details and drapery of the story (Genesis 3: 1-8); its value is in the issue of man's free will. The knowledge of both good and evil was his high privilege, and knowing, he chose to follow evil rather than good. The sequel of that meeting under the historic tree is unfolded on darkened pages in every land. Defiance and disobedience brought misery and death. Inherited sin, original in Adam and every son of Eve, has had its evil fruitage in every shaded area in succeeding life.

In the Wilderness

BANISHED through Eden's barred gates, the race of Adam wanders as in a wilderness. The tempting "serpent" has trailed man down the ages. "By the sweat of his brow," in work righteousness, has man sought salvation, but in vain. With all his vaunted power and wisdom he has failed miserably in his efforts to bring in a "golden age" or unbar the Eden gates to happiness. His achievements have brought down ashes upon crumbling civilizations, and the remnants of the divine within have been smothered with the desolation of ill-will and war. The devil's darts are ever in the air and his poisoned shafts strike like the wily serpent's fangs into "the seed of woman" everywhere. (Genesis 3: 15.)

In this wilderness of human experience, afar from Eden's garden, mankind still comes to the same old Adamic tree. On this side, God and good; on that, Satan and sin. What shall he choose? The question presses for decision: in youth and adolescence, when life stretches out alluringly; in years of maturity, when moral issues must be faced; and in declining days, when the setting sun beckons to the life beyond. The tree of knowledge, with its fruits of civilization and culture, does not satisfy; and the soul still hungers. Questions "of good and evil" engage increasingly the attention of those who seek the ultimate in choice and destiny. Comes then the Tempter into our wilderness. His wiles and arguments are repeated. At the tree of decision the road forks, and we must choose.

The Temptation Tree

AT THE crossroads in the wilderness Jesus of Nazareth meets us vicariously under the temptation tree. On the one hand again, Jehovah-Jesus; on the other, the

tempter of old. The conflict is on. The second Adam, as "the Son of man," now fights the battle for himself and for a new generation to be re-born. For thirty years was He in preparation, and now for forty days His decision is in the making for the less than three years of His heaven-sent ministry. To be "in all points tempted like as we, yet without sin," He must face the trial tree.

The Serpent met this Second Adam not in a glorious Eden but outside the gates. Facing there three kingdoms of creation, He determined once and for all His moral attitudes toward each. In opposition to Satan, He inaugurated a new era in history and ushered in the Kingdom of God on earth.

The forty days' decision of the Son of Man were these: In the realm *physical*, He condemned not the flesh as evil, but made it subservient to the good. Not for self-satisfaction nor demonstration of His power would He command material stones to become bread for His hungry body, but accepted the Scripture thesis, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." In the realm *mental*, He recognized the prevalence of sin and the fallacy of worldly power and glory as goals of human achievement. He recognized the devil as "the prince of this world," whose domination man should refuse. Offered the kingdoms of this world as the price of allegiance to the Tempter, Jesus answered, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In the realm *spiritual*, He refused to exert his miracle-working power for self-parade or personal exaltation, before wondering angels and men. "Get thee hence, Satan," was the final command; and the Tempter fled.

The Tree of Life

HAVING vanquished the devil, the Second Adam leads the fallen race back to that other tree forbidden to our first parents when banished from the garden. It was "the tree of life." Cherubim with flaming swords had stood guard at the "east gate," lest the sinners return and eat and live. (Genesis 3: 22-24.) But the gates of Paradise are reopened by the angels of the Second Adam. On *Calvary* was this tree shorn of its Eden beauty, and its balm of healing was blood; but it was blood re-creative that flowed thence by spiritual transfusion into the heart of a dying race. As says the Lenten Preface of our Communion Service: "Who on the Tree of the Cross didst give salvation unto mankind; that whence death arose, thence life also might rise again: and that he who by a tree once overcame, might likewise by a Tree be overcome, through Christ our Lord."

Cause for Rejoicing

WHEN the voice of the Master is calling;
And the gates of the Kingdom unfold;
When the saints shall arise in His likeness
And are thronging the city of gold;
How your heart shall rejoice in that morning
If one of the ransomed shall say,
"You guided my footsteps to heaven;
You told me of Jesus the Way!"

The suggestions in the four columns of these two pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

ILLUSTRATIONS of privilege are as various as are personal tastes. A full generation ago we enjoyed through the thoughtful generosity of a parishioner a drama for which the scene was laid in London—partly on the East Side, where the less privileged inhabitants of the great city lived their lives and found recreation in ceaseless discussions of the status of their neighbors in comparison with themselves. They were habitual gossips and not averse to indulgence in personal comments. Thus when a remark was made relative to the marital proprieties of Mrs. Blank, she retorted promptly and emphatically, "I'd have you know my marriage lines are as good as the queen's, and my husband beats me regularly as he has the right to do."

Direct contact with Londoners has not been within the range of our experience, but books and journals indicate the high degree of national fervor with which all classes of the city's population are imbued. The characteristics and extent of their loyalties are beyond reasons. They seem to be generated by some subtle but powerful influence that springs basically from an attribute with which we are creatively endowed. It is one of the many evidences that God gave to man something more than responsiveness to what is material. The pressure from within each human being to set up orderly relations with his fellow man is evident. It is well to remember that nationalism is therefore not easily submissive to the policies of dictators nor to the well-meant idealism of dreamers.

LATEST NEWS FROM JAPAN

AGAIN our Board of Foreign Missions is constrained by the international situation to report the evacuation from Japan of a portion of our missionary personnel in that country. It is true that the cablegram, paraphrased on page two, which Dr. Horn sent on February 14 indicates as a precautionary measure the arrangements for the return of *some* of the American staff. The total number listed last October at our Omaha convention was thirty-six: twelve ordained men, their wives, and twelve single women. Death recently lessened the group by one, and three are on furlough. It is our impression that accommodations for return to America are limited on each ship. It is therefore necessary to distribute evacuation over a considerable period of time in order to arrange transportation.

At this date (February 15) a state of war, either declared or undeclared, does *not* exist between the United States and Japan. The new ambassador from Japan was received by President Roosevelt on February 14, and the press reports of the occasion encourage optimism. Actual hostilities may still be averted.

It should be noted by us in the United States that the American missionaries in Japan have been devoted to their work as evangelists. They have retained the love of the Japanese Christians and the respect of that country's civic authorities. With calm courage they are remaining at their posts of duty as long as they can be permitted to do so. If they must finally return, they will have the satisfaction of knowing that the Lutheran Church of Japan has been developed to the stage where it can carry on. It was not the desire of the congrega-

tions in Japan to part with their American advisers and teachers, nor would we on this side of the Pacific choose this time to withdraw the missionaries. But past labors have not been in vain. The church has been planted.

Another fact should be written into our records of foreign mission activity at this time; namely, that the severance of relationships, if it becomes final and complete, will be in obedience to the secular policies of the two nations and not to any activity or choice of the Lutheran Church. The jurisdiction of the "powers that be" has been recognized: the government has been obeyed by the church. Is this a surrender of the higher to the lower? Should the church instruct its missionaries to defy the advice of the American ambassador and the regulations of the Japanese civil authorities affecting foreigners with whose nations they are in disagreement?

One can expect that refusal to leave a country about to be in a state of war with one's government means internment. And certainly residence in a prison or a concentration camp would not offer opportunities to continue mission work. But there is an additional factor in the situation, that of the right of a government to the control of its citizens. The same authority that is exercised in the summons to serve as a combatant is used to enforce withdrawal from a position that might endanger the lives, property, and peace of one's nation. The individual can elect to follow the dictates of his own personal convictions, but he cannot thereby render void the jurisdiction of his own government.

It is the reality of this authority that makes the civil power a moral entity. By the phrase, moral entity, one means corporate subjection to the moral consequences of a policy. When a nation violates the principles of equity and justice either by imposing injurious regulations upon another state or by resorting to aggression on the theory that might makes right, resultant disasters will follow. "What a nation sows it shall also reap" is demonstrated by the study of history. To the extent that international practices interfere with the free proclamation of the gospel, the progress of a people is retarded, its internal affairs are unhappy, and reappeals to force can be expected. God submits to mockery by nations no more than by individuals.

THE ORIGINAL IS OFFICIAL

OUR sister contemporary journal and neighbor, *The Presbyterian*, is all hot and bothered over a communication from a Presbyterian pastor resident in Sitka, Alaska, for which the occasion was an article (quote) "in a current popular news weekly" (unquote). The title of the magazine is not given. And since there are several, indeed dozens of claimants to that description, we have no way of identifying the one that caused the excitement. But the crime is specified. The said "current, popular news weekly" headed its article "Sinful Sitka" and warned that an invasion by the Lutherans was imminent. The editorial comment in *The Presbyterian* reads in part: "We are disinclined to believe that this eminent instance of poor taste, bad manners, and incorrect facts comes willingly from official news sources. The attempt to make out that the Lutherans

are beginning Protestant work in Sitka is of course ridiculous. . . . We should be glad to receive some clarifying word from our Lutheran friends regarding this piece of red-headed sensationalism."

Well, we were happy to oblige the brother with a copy of the issue of *THE LUTHERAN* under date of February 12. In an accompanying note we suggested that from 1217 Market Street, Philadelphia, to 1228 Spruce Street is only a short distance, and by telephone via Pennypacker 2321 full particulars could have been obtained in two minutes. From personal knowledge we testify that no slightest tint of redness is traceable to any member of *THE LUTHERAN*'s staff. If, however, our editorial brother is trying to insinuate communism, we might see red. And anyhow, if Sitka isn't sinful, it is no place for a Presbyterian church, let alone a Lutheran.

The facts are that "Sitka is a port of call for hundreds of Scandinavian fishermen annually," and to them the Lutheran faith is familiar. Furthermore this is no invasion. The first Lutheran pastor came to Sitka in 1840, brought by Captain Adolph K. Etholin, a Finn in the service of the Russian-American Trading Company. After the country was purchased from Russia, the parish was neglected. The recent assignment of Pastor Hugh Dowler to the place is in the nature of "works meet for repentance." *The Presbyterian* believes in repentance, does it not?

FACTS THAT MUST BE FACED

IN THIS issue is a communication from Dr. Ernst Tappert of the Board of American Missions, in which he reports conditions existing in portions of northwestern United States and western Canada. The facts which he relates deal with certain parishes, but they indicate a situation which is general to a large area of our Western Hemisphere. It is a plea for brotherly interest in a group of people who are eager to have their church bring them the gospel, but the stage of economic development to which they have arrived does not permit them to carry the whole load. With help from older areas, however, they can provide for the nourishment of their souls in saving, living faith. This undeniable call for assistance is for the church an opportunity. As such, acceptance of it is sponsored by our Lord. It is Item I in this communication.

Shifting Residence

Last month we were privileged to be the guest of three congregations in a southern part of this continent and came upon some facts about the effects of the business revival in this country. We were shown towns which show a recent rapid increase of population and a consequently enlarged call for the church's ministration of fellowship. The phrase is largely our own. It may seem to have a slight taint of heresy since we ordinarily (and correctly) refrain from confusing the ministration of the Word and Sacraments with any other activity. Nevertheless, we are thinking of the ministration of fellowship because the industrial revival which is now well started and which seems sure to increase in vigor will inevitably bring about widespread and numerous changes of residence in many sections of the country. What we saw is just now more than average because it is due to influences from oil, cotton, and military enterprises. But very conservative observers insist that a vast expansion of industry has begun. That means

the shifting of people from old to new communities.

Now connection with a church is not simply a post-office or a voting address: it is membership in a community of believers. In this decade of 1940 to 1950, one of the primary calls upon the church is to provide what it takes to put the newcomer, or rather the detached Christian, in a community into a congregation. This is distinctly what we mean by the "ministration of fellowship." In one of our contacts last month we shook hands with people from farms, from towns, and from several states, and we even missed a message from a person who came from a congregation in Pennsylvania of which we were for a time the pastor. A businessman of the community told us there were thousands of people in this city of which we are writing who should be gathered into a Lutheran community of believers. He challenged the U. L. C. A. to put itself visibly into the activities of three congregations now at work. He said: "In business we individuals have the momentum of the general activities of industry. The individual congregations would benefit immensely if the life of the great, historic, thoroughly American United Lutheran Church in America could be injected into the work under way in new communities of people. (That sounded sane to us: we insist that the ultimate Lutheranism of the United States must be an unbroken stream of confession from the first colonists on the Atlantic seaboard to the newest arrivals in any of its modern communities.) This is Item II. We have still another.

Trained Men Available

You may not know it, but our theological seminaries are now functioning as they should. There was a period following 1930 in which the number of young men who prepared themselves for the pastorates of our Lutheran congregations in the United States and Canada was discouragingly small. But hard times, good roads, and automobiles have enabled congregations to continue and thus dodge inability to have the undivided services of a minister trained for his calling and ordained. But now the graduating classes are again large and the men for an expansion of the church's proclamation of the gospel are ready to be sent forth. Add to this encouraging situation the relevant fact that our Board of American Missions knows how to do the sending. Such a ministry of the Word and Sacraments as is needed can be provided. Such a ministration of fellowship can be instituted. Such a demonstration of the U. L. C. A.'s willingness to obey the Master's commission to go and preach can be inaugurated as has not been seen since Muhlenberg arrived here 199 years ago with the motto, "The church must be planted." It is our studied conviction that the plans and the agencies to realize them in a big way lack only practical support from the people to produce an era of Lutheran evangelism in the United States and Canada.

Now Item IV

"Did your Sunday school gather an offering for Church Extension last Sunday? The businessman to whom reference was made earlier in this narrative took us from a meeting of his congregation to the hotel at which we were stopping. As we left the car, he said: "Mr. Melhorn, tell the people when you write about our town in *THE LUTHERAN*—tell them *Now is the time*." Well, we have told you. How about next Sunday?

Christ Rejected

Plots Against Jesus Fail and the Plotters Suffer

By D. BURT SMITH

Luke 20: 9-20. The Sunday School Lesson for March 9

OUR lesson for the second Sunday in Lent is taken from Luke's record of Tuesday in Jesus' last week. It was a busy day, taken up with controversies instigated by the Jews. These were of much importance. These rejecters of Christ were exposed and denounced by Him. Some of His most vital sayings grew out of His response to these foes. One inescapable truth comes from the story of this Tuesday: every Christian must take his stand for Christ and maintain it faithfully.

The rejecters of Jesus deserve more pity than blame. They were victims of what they were taught and of a leadership that was determined to do away with Jesus. The attitude and outcry of the people against Jesus were not spasmodic expressions of their own minds and hearts. (The common people heard Him gladly.) It was a case of public opinion made and directed by selfish, politically-minded leaders. Love of position and greed for gainful honors impelled Jewish leaders to persuade and coerce the people to stand with them against Christ. In the end they failed and Jesus triumphed, but far too few of the people became believers.

Parable

By an easily understood parable Jesus told the people of their coming rejection of Him. They would follow their leaders. They would be as selfish and cruel and shortsighted as the husbandmen in the parable who in the hope of material gain did not hesitate to murder the son of the owner of the vineyard. No step in the parable was beyond possibility.

The parable meant more than seemed apparent at first thought. Jesus declared the Jews' treatment of God and of Him. Through centuries they had been enjoying blessings beyond measure and all God had asked was obedience and loyalty. His prophets had pleaded for fruits of good life, but too often had been snubbed and ridiculed. Now as a last means of blessing them and retaining them as His people, God had sent His Son. How were they treating Him? They had rejected Him as the Son of God. They refused Him as their Messiah.

To us this parable comes with warning against rejecting Christ. God's Son is for us, and to Him our love and loyalty must respond. We cannot count our many blessings. We must know that what the Lord requires of us is

never more than we can and should return to Him. What is our record? Maybe we have thought that rejecting Jesus and refusing what He asks would leave us free to have and to hold God's blessings just as selfishly as we wish. Not in actual deed, but in mind and heart we may—God forbid—"kill him that the inheritance may be ours."

Prediction

Lest the parable be but a story, Jesus asked a searching question that must be answered. Lest they bungle the answer, Jesus gave the answer that caught their attention and shocked them. The faithless husbandmen were to be destroyed and other more promising husbandmen were to be put in charge. They shuddered and exclaimed, "God forbid!" Perhaps conscience was working, and they began to realize their possible fate for rejecting Jesus. His claims may have risen before them to condemn them.

Jesus forced on them a truth they had never applied to Him. He was the stone the builders threw aside as unfit for use, but it later would be "the head of the corner." They were the builders; their deliberate rejection of Him would be punished. The place and power of Jesus were certain.

Often we have wondered why people refuse Christ. It is not for want of instruction. It is not that His claims are not substantiated. It is not that the approval of Him is not declared by the words and works of millions of Christians. There seems to be no explanation except stubborn selfishness.

THINK OF THESE

No THREAT ever induced Jesus to compromise with His foes.

No praise can be found for anybody who rejects Christ.

Refusing what God asks of us puts His penalty on us.

Every plot against Christ and His Church ultimately fails.

DAILY BIBLE READINGS

March 3 to 9

M. The Wicked Husbandmen. Luke 20: 9-18.
T. Seeking to Trap Jesus. Luke 20: 19, 20.
W. The Captious Question About Taxes. Luke 20: 21-26.
Th. Moses Opposed. Hebrews 11: 24-27.
F. Christ's Followers Opposed. Matt. 10: 16-22.
Sat. Paul Persecuted. II Corinthians 11: 23-27.
S. Reproached but Rejoicing. Matt. 5: 10-12.

But what of us who profess to be Christians? Are we able to sing, "Stand up, stand up for Jesus," and back up the words by a life that is firm and foursquare for Him? Is there any trace of the tendency to reject Him in our life? Has Jesus any ground for predicting a sad fate for us for rejecting Him?

Plot

The exposed, condemned, conscienceless leaders were not checked in their enmity against Jesus. They plotted His death. They planned to seize Him, put Him on trial, have Him convicted and killed. They were determined to do to Him exactly what His parable said wicked husbandmen did to the son and heir of the vineyard owner. They were heartless, unresponsive to good sense, and bent on keeping their position though they had to kill Him to do so. Spies were employed to trick Jesus into some saying they could distort and use against Him. The plotting of sinners against Christ went on secretly but with skill enough to carry out their purpose. We are amazed that the leaders of the Jewish church were so blind as to reject Jesus, refuse His admonitions, and plot His death.

A RULE BY JESUS

FOR His first followers Jesus laid down an interesting rule; at least it seems so to us as we consider the lures and promises held out for whoever decides to ally himself with a person or a cause. Jesus' rule was in a short series of words, each indicating action, one negative and two positive: Deny, take up, follow. Deny self, take up a cross, follow Him—this was the rule.

Jesus allowed no deviation from the rule; He made no exceptions. To deny self was not to ignore what self needs but to keep self submissive to Christ, to exalt Christ, never to deny Him, as Peter did. To take up the cross was proof of unfailing loyalty, even unto humiliating death. To follow Him meant for the disciples at first breaking home ties and surrendering business; later it meant surrender of self to shame and suffering for His sake.

We are prone to say that this is too much to ask of Christians today, that the rule is too drastic. Most of us hesitate to follow Him at so great a cost. Self-denials are not popular, and daily cross-bearing for Him has small appeal.

But these three steps—this rule of Jesus—are essential to any kind of progress; they underlie any real loyalty; they pertain to what we proudly call patriotism. It is not too much to take these three steps in proving the reality of our confession of Christ.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

God in Our Lives

What Does God Expect of Us?

Micah 6: 6-8

THE setting of Micah's beautiful definition of God's requirements is a plea against human sacrifices. In our times when human life is being sacrificed on the altar of personal and national ambitions, this plea is certainly timely. How poorly have we learned in the centuries since Micah! We still consider a man little more than a pawn to move about on the world's chess board. Man is not a means to an end, not a button or marble with which to play a game. Man is the end of the game, its highest purpose. Human personality is supreme as the objective for all our plans.

God is not pleased with human sacrifices. The universe was created for man. The worth of human personality is involved in the whole program of redemption. Killing a man as a sacrifice seems to deny his place as a child of God. All social faults in modern society are founded on a similar denial of man's innate worth. Some of these faults are child labor, sweatshops, overlong working hours, failure to provide safety devices for machinery, conditions of work that foster ill health, and war with its terrible disregard for human life.

Micah tries to clarify the thinking of Israel on this subject of true religion. It was not a matter of rites and ceremonies. Not even so costly a sacrifice as that of a human life would please God. The requirements of God are justice, mercy and a humble sense of fellowship with God.

Justice

Theodore Roosevelt said there were three kinds of honesty—honesty, dishonesty and law honesty. His rugged personal standards would not allow for the kind of honesty that is merely legal. He recognized that real honesty was an inner virtue, a matter of attitudes. In this he was definitely Christian, for Christ emphasized over and over again that the heart is the source of life. Taking the provisions of the Old Testament law, Christ insisted that the spirit, not the letter, was the deciding factor. A young man who could say that he had kept the law perfectly was told to go and sell his possessions and give to

the poor. Hate was rated in the same class as murder, and the lust of the eye as equally a breaking of the commandments with the act of lust. Martin Luther remarked that without the commandment against coveting he might never have understood the meaning of sin. Coveting is a sin of the mind, of the attitudes.

If justice was a mark of the good Jew, how much more is it necessary in the character of a Christian. Greed, jealousy, hate, selfishness, these are causes of dishonesty and injustice. Tolerance of the opinion of others, the attempt to think fairly, is a Christian ideal. "Oliver Wiswell," by Kenneth Roberts, is a recent historical novel, long, drab, and sometimes disgusting. Nevertheless it does a service by treating realistically the tendency of men to give evil names to those who differ with them. Ultimately this leads to brutal mobbing and often to death. Whether the novel pictures correctly the despised Tories of Revolutionary days or not, may be seriously questioned. But as a picture of brutal intolerance and of the inhuman injustice that inevitably follows, this story takes first rank. In our times we have to face this same spirit of injustice. Men who are scrupulously honest about their financial dealings are often dishonest in their judgments of others.

Mercy

The religious man is merciful. In the Jewish chronicles there is the story of Baroka's dream. He thought that he had met the prophet Elijah in the street and asked who from the city would have the highest reward for his life when God made His final judgment. He expected that Elijah would name one of the prominent leaders of Israel, perhaps the high priest or a noted Pharisee, or a great teacher of the law. Instead Elijah named the turnkey of the city prison, because he had been so kind to his prisoners. Kindness is an essential virtue of Christian life.

Mercy is a word of relationship, and has to do with the attitudes men have toward each other. Jesus taught the Fatherhood of God. This truth implies human brotherhood, even though Jesus had not added the love of neighbor as the second commandment. Unkindness is a denial of the family relationship in which the children of God should live. In effect it goes even deeper. It is a denial of Christ, Who came to help men get right with God. Forgiveness is not a matter of choice in the teach-

ing of Christ. In His parables and in all His teaching He left no doubt in the minds of any of His disciples as to the necessity for the spirit of forgiveness. Mercy goes beyond duty. It places the most charitable construction upon the faults of others. It shares the pain and suffering of others. It forgets self in the service of others. It does not seek to give men their due, but to save them from their sins. It is built on the mercy we have received from God. The man without mercy is a stranger to Christ.

Fellowship with God

Humility is not degrading if it is sincere. One cannot walk with God and be proud. Neither can he forget that God has called him into His fellowship. The humility that the prophet teaches is not self-depreciation. It does not hamper a man trying to do his best. It has faith in the power of God to make use of the talents of man, however small, and to lift them up to high levels of achievement.

A workman was busy at a humble task near a great, new government building in Washington. The passerby stopped a moment to look at it. Turning to the workman he remarked, "My, that is a great building." "It ought to be great," was the reply, "it took us long enough to build it." Just a laborer, yet he was one of the builders and was proud of his partnership in the task. We are builders too. Christianity has the architect's drawings of a better, more beautiful world. We have not made the progress we should make in realizing God's purpose. But it is our work and we can be assured that God is our partner. Every step upward in the building of a better world has been accomplished by God-dominated men.

What a change in our Christian living would come if each of us would begin the day by saying:

"O Lord, teach us how to live where we see Thee not, as though we saw Thee;

How to hear Thy voice and love it in the depths of our souls;

How to keep a chair for Thee at every table and a shrine for Thee in every room;

How to feel Thy wound-prints drawing us from our selfishness;

Thine eyes searching our impurity like a flame of fire;

Thy footprints marking for us the way unto all duty."

—Anon.

* * * *

To LEADERS: Topic date, March 9. Next, *Why and How Should We Pray?*

BOOK REVIEWS

THE MESSAGES OF THE PROPHETS

By Dallas C. Baer. Pulpit Digest Publishing Company, Great Neck, N. Y. Pages 152. Price, \$1.50.

This book is a series of short sermons delivered at evening services from the pulpit of Trinity Lutheran Church, Selinsgrove, Pa. There are seventeen discourses in all, with Isaiah and Jeremiah meriting two each. Biographical sketches of the prophets themselves, the environment in which they lived and labored, the difficulties they encountered, the heathenism they opposed, with fine analyses of their messages constitute the contents of the successive chapters. The place of Israel and Judah in the changing power politics of the world of that day is set forth clearly. The prophets are well pictured in their own national and international setting.

The style is plain and simple. The message problems are well applied to our own day. The book is educational and well worth while.

CARROLL J. ROCKEY.

FROM THRONE TO CROSS

Selected Lenten Sermons. Augustana Book Concern, Rock Island, Ill. 1940. Pages 258. Price, \$1.50.

A truly helpful contribution, adding to the increasing number of Lutheran Lenten books, is this full volume, comprising sermons delivered in the heart of Chicago during Lent.

One has no trouble catching the devotional spirit in which the messages were delivered. Anyone seeking comfort and assurance in the presence of the Cross can here find clear-cut, authoritative statements revealing Christ's love and adequacy.

Representative pastors from various bodies in and about Chicago are contributors. Four pastors each give a series of five sermons on specified subjects. The Seven Words are treated fully. Dr. Paul Scherer of New York City was guest minister, his message giving title to the volume.

ERNEST TONSONG.

LIFE'S INTIMATE RELATIONSHIPS

By Talmage C. Johnson. Abingdon-Cokesbury, New York and Nashville. Price, \$1.50.

In recent years there has been published an ever-increasing number of books on marriage and family prob-

lems. Dr. Talmage C. Johnson's volume on "Life's Intimate Relationships" is a worthy addition to the voluminous literature regarding a basic institution, the home.

The substance of this volume was first given as a series of radio sermons. Consequently the book has a "popular" appeal, and as such makes interesting reading. Sex, courtship, marriage, the home, domestic problems, etc., are all treated from a positive Christian viewpoint. In the Foreword Dr. Johnson declares that the main purpose of the book is to "urge upon the general reader the Christian view of life's intimate relationships."

The usefulness of the book will be increased because every chapter has a list of discussion questions and books for further reading. Study groups will find "Life's Intimate Relationships" a suitable text to begin an investigation of marriage and family life.

ERWIN S. SPEES.

CROSS EXAMINED

By Edward Kuhlman. The Book Concern, Columbus, Ohio. Pages 95. Price, 85 cents.

A series of eight sermons for Lent, Good Friday and Easter. One is inclined to forget that he is reading instead of hearing these sermons preached. They are warm with the heart of the gospel and rich in illustrative material, and constitute a rich and appealing treatment of the Cross, whose witnesses it cross-examines.

ALVIN E. BELL.

THE GATES OF NEW LIFE

By James S. Stewart. Charles Scribner's Sons, New York. Pages 251. New popular-priced edition. Price, \$1.50.

A collection of twenty-five sermons by the well-known Scottish preacher. These sermons point out in a splendid way that new life in and with Christ. The author is not afraid to speak about the hardness of Christianity and the demands of Christ. Nowhere is any consolation for those who take religion easy. The great sin of the world is pride. And there is only one cure, "to surrender!"

But these demands of Christ are presented in the most interesting and appealing way. Here is food for hungry souls. Christ and Christianity do not stand for sentimentalism. "For God's sake don't sentimentalize!" For "sen-

timentalism is enjoyment without obligation." We wish these sermons into the hands of many a minister. They are a good forward presentation of the gospel truth with many a good illustration. They bring Christ to the people and the life of the believer into the light of God's word. On the dark background of human life and misery radiates the salutary glory of God.

Seldom have we read a collection of sermons from the beginning to the end; but this one we did. And the time was well spent.

BERTHOLD F. KORTE.

PHILOSOPHY, EDUCATION AND CERTAINTY

By Robert L. Cooke. Zondervan Publishing House, Grand Rapids, Mich. Pages 392. Price, \$2.75.

A critical history of educational philosophy and practise from the Hebrews to John Dewey written from the conservative point of view.

One follows the author always with interest and many times with sympathy. At length, in utter despair, one is ready to desert everything that is typical of present-day education and return to some good old form or go forward to something entirely new. But there the book ends.

If only the author had used at least one strong chapter of his book for a clear-cut constructive program! As it is, we are left to get along a while longer with the progressive movement.

RALPH D. HEIM.

OUR GREAT SALVATION and

THE CENTRALITY OF THE CROSS

By W. E. and E. W. Schramm. Lutheran Book Concern, Columbus, Ohio. Pages 109. Price, \$1.00.

The first part of this volume is a second edition of Lenten sermons based on John 3: 16. The second part deals with the seven last words, portraying the Cross in the Center of Hostility, the Heart of Man, the Home, Humanity, the Heart of God, History, and Heaven.

If new volumes of sermons were measured by the freshness of the presentation of old truths, the reader would be very much disappointed in this little book. The treatment is in the traditional style, with the traditional terminology and style employed throughout. There are one or two stimulating chapters in the latter half, but on the whole the sermons are bony and lifeless reading. They must be included in that class of homiletical literature that loses its sharpness when placed on the printed page.

WILLIAM M. HORN.

OPEN LETTERS

LET'S BE CAREFUL

By the Rev. J. M. Armbruster*

TODAY as the secular press and the radio are blaring forth misinformation, obviously intended as propaganda and not even finding it necessary to disguise it, our religious press would do well to avoid falling into the trap of reprinting it, thus giving to the trusting readers of our papers the "impression" of the church to secular lies.

From time to time THE LUTHERAN reprints opinions of others under the signatures of our own men that often would have better been left unprinted. I refer particularly to two examples in recent issues of our periodical. The first is in the January 15 issue by the Rev. Wm. G. Arbaugh under the title, "South of the Border." Pastor Arbaugh writes with an air of authority on conditions in all South American countries that I believe is permitted only to those who have lived, or at least visited, in the lands written about. When Mr. Arbaugh writes that "the Nazis are numerous in several countries, notably Brazil, and have a very effective system of propaganda," many of our good people who have been reading similar statements in the secular press and who have resisted giving credence to such statements, will now yield to irrefutable evidence inasmuch as they will assume that Pastor Arbaugh has lived in "South American countries, notably Brazil," and that he must know what he is talking about.

I cannot dogmatize about the situation in Brazil any more than can Pastor Arbaugh, but I do know that what has been said by our press about Brazil has also been said about Argentina. Were one to judge the extent of fifth column activities in Argentina by the importance given those activities by our United States newspapers, magazines and radio, we should rightly conclude that Argentina has more fifth columnists than she has inhabitants.

After Fifteen Years

Having lived in Argentina for approximately fifteen years and up to April of 1940, I may say that one of two things is true, "either I am deaf, dumb, ignorant and blind, or the situation has been grossly exaggerated. I hate to admit the first. Here is my analysis of reports in our country about Nazi influence in South America; the reader can take it or leave it: '90 per

cent propaganda, 9 per cent buncombe, 1 per cent truth.'"

Reading Pastor Arbaugh's article I have the impression that he is re-writing for THE LUTHERAN what he has read in the secular press about South America in general. His previous article entitled, "Each Breeze Is Now a Gale," as well as his subsequent one, "Zeal Renewed at Forty," made interesting, admirable reading and had the added virtue of legitimate, authoritative tone as the result of years of residence and work in Puerto Rico. One wishes that in his article, "South of the Border," he had stuck to the West Indies.

"Foreign Language" Books

The second item to which I refer is the note by Julius F. Seebach in his page, "In the World's Eye," in the January 29 issue, on a certain German school in Brazil. He writes that of 500 books in the school's library 499 were in the German language and that of the pictures on the wall none presented Brazilian patriotic events and that the eighty students were receiving an exclusively German education: that as a consequence the Brazilian school authorities were agitated and the school would likely be closed.

I do not doubt the factuality of the information given, but I regret the deduction that we readers are obviously supposed to make, namely, that Brazil is a plum ready for Nazi picking, and that it has just been discovered that Germany has been using this school as a means of undermining the Brazilian government: that such activities have been under cover, and that as the school has been suddenly discovered and exposed there must be many others following the same program.

The situation that holds for the German school described may be multiplied many times by similar situations in German schools in Argentina, but also by exactly the same conditions existing in North American, British, Italian, French, and other schools representing the innumerable national groups that go to make up South America's population.

Up to about two years ago Argentina permitted the existence of schools of all language groups, in which schools it was permitted to teach according to the programs of the schools of those languages in their respective countries of origin. As a consequence not only the German, but the other schools, were guilty of stressing the geography, history and language of their origins rather than those of the countries in which they functioned.

An example: In Buenos Aires there

is a large American grammar and high school. The student body is composed in the main of sons and daughters of North American business men and their wives. In this school, until very recently, the children were instructed in United States history, geography and all other subjects, such as arithmetic, reading, physiology, etc., exclusively in English. The only Spanish taught in the school was that taught in a language class in much the same way that we teach Spanish or French in our United States schools.

Spanish Required

But two years ago Argentina clamped down. The entire curriculum in the Spanish language as taught in the public schools was imposed upon all private schools as well. There was a lot of revising with attendant worry and confusion in all foreign language schools. Argentina had become suddenly strongly nationalistic.

Pastor Seebach's remark about the nature of the "pictures on the wall" brought to my mind an interesting incident in which I participated after the new school decree went into effect. I received a telephone call from one of the secretaries of the American Ambassador, Mr. Alexander Weddell, asking if I would be so kind as to come to the embassy. I wondered...what I might have done to be called on the ambassadorial carpet. When I walked into the ambassador's office he put me at my ease at once. He said, "I just wanted to talk to you about your school. Are the walls of your school rooms decorated with the pictures of George Washington, Abraham Lincoln and others to the exclusion of San Martin, Belgrano and others?" I knew at once what he was driving at. Not only the Germans were guilty of such terrible misdemeanors as displaying pictures of the Kaiser, Bismarck, Hitler, et al, but we Americans might possibly be caught committing similar crimes, and we were to be advised at once by our diplomatic representatives that if such were the case, we remedy the situation.

As far as our schools were concerned he needn't have worried. We had received plenty of donations from our Argentine friends of pictures of Argentine heroes and they decorated our school rooms. Since we had never received any pictures of our North American heroes we had been saved by force of circumstances from being culprits.

In our religious periodicals cannot our writers limit themselves to articles of religious or ecclesiastical interest primarily and leave the interpretation of the news of the day to the so-called "experts"? If we must analyze events political and international in aspects other than in their religious significance, at least let us do so impartially.

* Pastor J. M. Armbruster, now on furlough and living in Springfield, Ohio, is head of the U. L. C. A.'s mission work in Buenos Aires, Argentina, South America. He is thus personally familiar with conditions in Latin America. Ed.

From Teahouse to Temple

*Hope Congregation, Toledo, Dedicates
\$90,000 Church*

By F. E. STROBEL

(At Right) The New Church and Educational Unit
(Below) Teahouse in Which Services Were Held



THIS was the experience of Hope Evangelical Lutheran Church February 16, 1941.

In 1928 the Field Missionary of Toledo made a house to house survey in Old Orchard, Ottawa Hills and Indian Hills, among the finest residence sections of suburban Toledo. The survey showed a goodly number of families and individuals interested in having a Lutheran Church in the community. A few were willing and had the faith to organize one. (No other church is within one mile of the location.) September 10, 1929, twenty persons arose to confess their faith as expressed in the Apostles' Creed pledging themselves to an organization and adopting a model constitution. A state charter was applied for and granted. A permanent organization was formed on Advent Sunday of the same year.

The congregation immediately purchased a large piece of ground as the location for a church at the corner of Secor and Indian Roads. The consideration for these lots was \$19,400. The depression which followed immediately was not enough to dampen the ardor of the new congregation. *Hope* was the name and *Hope* the slogan. Financial obligations were met regularly and the lots almost paid for when building operations became a necessity. In the meantime the congregation had won the enviable record of paying its synodical apportionment and budget in full in advance on the first month of the synodical year.

The original place in which the congregation worshiped had been built as a teahouse and pleasure place. Then for a number of years it was used by the village of Ottawa Hills as a public

school. It was during this time that the congregation was granted the privilege of sharing in the use of the rooms for church and Sunday school purposes. Upon construction of permanent public school buildings the congregation was left to enjoy the old building alone, the major expense being upkeep and insurance. Slight remodeling, changing two rooms and a hallway into one, made an excellent auditorium to seat 150 persons comfortably, although at times more than two hundred crowded in. There remained four other rooms for educational work.

In January 1930 the Rev. R. G. Schulz became pastor, releasing the field missionary, F. E. Strobel, D.D., for other activities. This pastorate was eminently successful in winning friends and an encouraging membership. Pastor Schulz resigned to take up duties as president of Carthage College.

The Rev. W. W. Larson began his pastorate at Hope in November 1935. The growth of the Sunday school and congregation soon made a permanent house of worship a necessity.

The New Church

The church will seat four hundred persons. The auditorium has proper appointments and is provided with acousticon facilities. In addition there are two rooms for sacristy and pastor's study, two choir rooms, and suitable rest rooms.

The educational unit provides an assembly room to seat two hundred with an adjoining room that will seat one hundred for departmental work. On the second floor is a room that will seat one hundred, and ten classrooms that will seat from ten to twenty-five

persons each. Blackboards are provided in every classroom. Commodious cloak and rest rooms are available.

The main church building is constructed of Ohio sandstone, the educational unit of face brick, all backed with cinder block which forms the inner wall. A two-color slate roof shelters the whole structure. The building is heated by a forced water system fed by stokers. The structure represents an outlay of approximately \$90,000. With the aid of a loyal community the congregation raised in cash and pledges more than seventy per cent of the cost of lots and building. A few years of prosperity should enable this growing congregation to liquidate all indebtedness.

Mission Boards Assist

Except for the timely assistance of the Board of American Missions with a church extension loan, the Mission Board of the Synod of Ohio, and the Mission and Church Extension Society of Toledo and Vicinity, the congregation would have been unable to put on this outstanding program.

The dedicatory services planned for February 16 and the week following included on its program the former field missionary, F. E. Strobel, D.D.; R. G. Schulz, D.D., president of Carthage College; A. M. Knudsen, D.D., divisional secretary of English Missions; Joseph Sittler, D.D., president of the Synod of Ohio, and other officials.

Sister congregations in Toledo have given cheerfully and liberally of their membership with residents in the community of other faiths to form the nucleus of this congregation. The organizations giving have been enriched rather than impoverished. The greater growth of the Church is ample reward. *Mission work does pay.*

TOLEDO BLADES

Lutheran students attending Toledo University were called together in Hope Church Monday evening, January 13. Dr. C. P. Harry in addressing the group reminded the young people that the Lutheran Student Association

of America was organized in Toledo in St. Paul's Church in 1922. The students present formed themselves into a committee and called another meeting of Lutheran students for February 12 in Glenwood Church. It is evident that a number of young people are planning to attend the Ohio Valley Section convention May 3 at Wittenberg College, Springfield, Ohio.

The Lutheran Men's League of Toledo met in its first program this year in St. Paul's Church Tuesday evening, January 28. This organization had over 750 members last year and has set a goal of 1,500 this year.

Mr. Clarence M. Loesell, professor of natural science in Michigan State Normal School, spoke on the topic, "What Kind of Church Would My Church Be if All Members Were Just Like Me?" Professor Loesell stressed the fact that there is no conflict between science and christianity, but that they are parallel and in some instances are one. The speaker's statement that he earnestly hoped the time was not far distant when the Lutheran Church throughout America would be a unit and become a great force in the land, was emphatically applauded.

The Plans of Reformation Church to relocate and build are making progress. Some difficulty was met in getting a clear title to the new location. This is all settled and in the near future definite building plans will be made. Here, too, the local Mission and Church Extension Society is aiding.

The resignation of the Rev. F. J. Heine, who served Messiah Mission for a year and a half, was accepted. His successor has not yet been chosen.

Missionary Assemblies in Florida

By W. E. PUGH, D.D.

BECAUSE of the great number of people who visit Florida during the winter, the state offers a fertile field for the spread of ideas and information. Call it propaganda, evangelism, or what you will, opportunity is offered for the widespread dispensation of truth or untruth. The majority of people being on vacation, they have time for consideration of matters otherwise neglected. Here also is found all sorts and conditions of promoters and propagandists attempting to take advantage of the situation to plant and nourish their notions. Among the worth-while undertakings by the Christian forces is that of the Florida Chain of Missionary Assemblies.

This enterprise in behalf of missions first of all had its beginnings some twenty-five years ago, holding forth then in the cities of St. Petersburg and DeLand. Known at the beginning as a "School of Missions," the movement has enlarged its field and program to the extent that this year meetings were held in eighteen communities and the groups consider not only the subject of missions as such, but also the present-day problems of the church, social service, and kindred topics. The 1941 theme was "Christ the Answer," emphasizing, as the addresses and discussions did, the accepted and acceptable principle that Christ is the answer to all human need. As was stated in the program, the Florida Chain of Missionary Assemblies brings to these conferences a group of Christian men and women of different races from major continents, Christian statesmen, who will seek to bring faith, courage and enlightenment over against the chaos, confusion and turmoil of this present hour.

A Varied Program

The list of "Ambassadors" who spoke at the 1941 Assemblies includes leaders from several denominations and natives from other lands. Olga Avramova, operatic soprano, graduate from American Missions School, and Bulgarian by birth inspired the congregations in song. The Rev. L. M. Bratcher, secretary of the Board of Home Missions of the Brazilian Baptist Church, made pleas for help in the work of evangelism in Brazil and South America. Dr. Bhaskar Pandurang Hivale, Christian educator from Wilson College, Bombay, India, interpreted India's relation to the present world situation and the need of a Christian solution. The Rev. Robert W. Searle, general secretary of the Greater New York Federation of Churches, discussed the place of the Church in civil and social relations and what the duties of the Church may be at this time. Ewart E. Turner, former pastor of the American Church in Berlin, had an interesting story to tell not only as to the religious situation in Germany, but having been a recent worker in South America, he related something of conditions as they are being affected in that continent. The Rev. C. Bertram Rappe, for many years a missionary and Christian educator in China, told of the destruction by Japanese bombs of the buildings of the Methodist College, of which he is president, and at the same time of the indomitable spirit of the native Chinese Christians to continue in their educational and evangelistic work. Typical of this spirit is the often raised banner: "In the midst of ruin and desolation, let us raise up a new China."

Grace Sloan Overton, announced as an educator and specialist in home and

family relationship, pleased, instructed and inspired her audiences in discussions that emphasized "the on-goingness of life," stating that this is not the world's first crisis, that it must be recognized that the world is ever changing and in spite of serious setbacks has progressed generally toward a better life. She stated that there are three fundamentals of living: the birth of the human being; the social situation in which the infant is born; the method and philosophy used in giving the child training for life. The challenging task confronting the American home is to see that the human lives developed in our homes shall represent what we think about God and the Gospel.

The Missionary Enterprise and World Conditions

The Rev. Charles T. Leber, president of Foreign Missions Conference of North America, interpreted the present missionary enterprise in relation to present world conditions. Dr. Oscar F. Blackwelder, pastor of the Lutheran Church of the Reformation, Washington, D. C., was a featured speaker on programs in several cities.

"Christian Facts Behind World Headlines" gave Dr. Leber opportunity to develop the interesting thesis that "the Christian movement is not merely a fair-weather enterprise." This proposition was maintained, although acknowledgment was made of the fact "that both within and without the church membership there is a misgiving and fears that the forces and conflicts across the earth today, as told in the headlines, present insuperable barriers to Christianity. But Christian facts behind world headlines do not sustain such reactions. The church is being challenged by increasing opportunities in a far-reaching world ministry in all lands. Of equal importance with recognition of the seriousness in this world crisis, however, is the conception of the continuing character of the Christian mission. This war in Europe and Asia is not a passing phase or a mere interlude. This is a period of revolutionary change. As we rightly discern the times in which we live, the events of the day will not be permitted to divert us from the steady and strong determination to press forward, in proclaiming by word and deed throughout the world the way of life in the Gospel of Jesus Christ. 'Christ is the Answer.'"

The theme of the Assemblies and the spirit of the Christian at this time was aptly stated by Dr. Leber, who related a story of his early ministry, when in reply to a complaint he had made of the lack of co-operation he was receiving in a mission field, his superintendent wrote: "Young man, remember you are a missionary of the Gospel, and you are not on a picnic."

Then in Pennsylvania— *Now* in the Canadian West

A COMPARISON of the Lutheran Church of Pennsylvania of two hundred years ago with our pioneer churches in the Canadian West of today makes it clear that there is little difference, and that the development of the former is a prototype of the possible development of the latter. This is important when at times the primitiveness, the hardships, the expense connected with our Canadian work may prompt the question: Is it really worth while?

The members of these old Pennsylvania churches who now worship in fine, substantial buildings, have no doubt that it was worth while, when those pioneer missionaries of the past endured all kinds of hardships and privations, when friends on the other side of the ocean brought all kinds of sacrifices in laying the foundations of the work, the fruits of which they are enjoying today. Should they not have a feeling for the brave men who are enduring similar privations and even greater hardships under a more merciless climate in the far Northwest? They are laying the foundations for the future Lutheran Church in Canada in a district twenty times as large as Pennsylvania. (Territory of the Manitoba Synod.) Should we not sacrifice a little for this work, as European Lutherans have sacrificed for the work of their fathers?

The first church erected in Pennsylvania was a Lutheran Church. There are many places in Western Canada where the Lutheran Church is first, and there could be many more if we were not so financially handicapped. Little was expected of those early congregations in support of their pastor, for the people were just as desperately poor as the Canadian homesteaders are today. It is significant that when Dr. Muhlenberg came to New Hanover July 26, 1742, he produced a vocation from Court Preacher, Dr. Ziegenhagen of London (the court at that time being German and Lutheran). Two days later, at the induction service, he read his own instructions, and also instructions to the congregation. It is evident that the missionary society, headed by Dr. Ziegenhagen, had paid for his transportation and underwritten his salary.

Fifteen years earlier John Caspar Stoever had entered the mission field, and even before he was ordained in 1733 he had organized a number of congregations which were destined to become the largest and most influential in the synod, and many still are. We need mention only those at Lancaster

and York, Pa. His was the second ordination in America, and it took place in a barn, most likely near or in The Trappe. He preached in Philadelphia long before Muhlenberg. He received a call to Trinity, Lancaster, in 1736, and there built the first church in 1738. From there he served York once a month, and also preached in Philadelphia. We note the extent of his field, and we cannot help comparing it with the far-flung mission fields which our Canadian missionaries have to serve under very similar difficulties.

Parallels in Canada

An account of the methods employed in those days reads very much like an account of the birth of a Canadian mission. "The people met together, took up a piece of vacant ground, and on it built a wooden church. In the beginning they were content to bring it under roof and to use logs as seats; and only after a number of years were they able to finish it. The hunger for the Word of God and the zeal for divine service must have been very great at that time, for the hearers gathered from far and near, and did not permit themselves to be kept away by any dangers. Frequently guns were taken along to church for defense not only against wild animals, but against the much wilder Indians. And when service was held, men with loaded arms were frequently set outside as sentinels. There is an old tradition that Pastor Stoever would take his gun with him into the pulpit. There were no stoves in the log buildings, and it is said that in winter a wood fire of logs was built outside the church around which the people would sit and warm themselves before the service, and until the preacher arrived."

With the exception of guns and Indians this account could be applied word for word to many of our Canadian missions. Instead of the danger from Indians they have the dangers arising from the extreme cold—from 40 to 60 degrees below zero a fire outside would not do much good, and even with a good stove inside there is plenty of freezing, especially when there have not been sufficient means to put floor and ceiling into the building. Of these we have a number in the Canadian West.

Like People, Like Pastors

The hardships which the members endure are but a trifle in comparison with what the preachers have to go through. Their homes are in accord with their surroundings. Their parson-

ages are just as primitive as their churches, and the cabins of their neighbors. Their joy, when they can occupy a newly completed parsonage, is just as great and deep as when a congregation can dedicate a stately church.

One of our missionaries in Northern Saskatchewan who for a time had to live in one room of an abandoned farmhouse with neither heat nor water, writes: "I have some good news for you: tomorrow I am moving into the parsonage. It will be a great and memorable day indeed. January 26 I am holding open house and a service of dedication with my neighboring brother pastors present. Had to wait again for door jambs and window casings, so the work was delayed another month. It is next to impossible to obtain different things in the building line here. However, the weather has been unusually mild since the middle of December, so I have not been faring too badly in this rickety place. On cold days I have been going to one of my parishioners, who has a warm house. Now the need for doing that will be over, thank goodness."

His getting into the parsonage was like Israel getting into Canaan. The erection of this much-needed parsonage was made possible through a generous gift of \$300 from a kind lady in Miami, Fla., to which later was added a gift of \$50 from a good lady in Milwaukee, so that two rooms could be fixed up. Of course, there is much to be done to the house yet, especially to the interior, and so far there is no well, but that will come in time.

Miles to Go for Services

The greatest hardships to the missionary, and incidentally the severest drain on his budget, are due to the need of so much traveling. The long distances that must be covered to reach the different preaching places, the bad roads, the severe climate and the high cost in Canada of everything that pertains to transportation, combine to make this one of the hardest problems for us and the most grievous burden to the missionary. We strongly advise the use of horses, wherever possible, but the great number of congregations in one parish makes the use of cars imperative in many cases.

One of the Alberta missionaries writes: "If Pastor W. told you that he needed a car, he has spoken the truth. I can understand now what it means when my predecessor explained to his congregation that he was leaving on account of road conditions. The main road leads along deep gullies and over steep hills. My two horses are strong enough, but they are simply lost when the hills are covered with ice. If we get more snow I can use horses again. Pastor G. said to me: 'What you need

is a car, and a good one.' I asked the people how my predecessor had managed it. They said that his wife led the horse up the hill, and when the crest was reached he had to use all his strength to hold back horse and carriage lest they run over his wife. But horses are needed, nevertheless, especially in spring and on rainy days in summer when roads seem bottomless, and also when there is too much snow on the ground."

Inability of the pastor to get around has almost cost us one congregation in this parish, which was overrun by sects. If the present missionary is to recoup the loss, he must be put in a position to get around under all conditions. We have a similar case in Northern Saskatchewan, where the missionary's car is laid up with tires shredded and engine in need of repair, for which there is no money. Undaunted, the missionary is starting out on foot, his dog pulling a little sled with hymnbooks on it. That is a slow process in a parish which at present has five preaching points 10 to 38 miles apart, with five more waiting for his ministrations. He writes that he needs hymnbooks, German and English.

ERNST A. TAPPERT,

Board of American Missions,
39 East 35th St., New York.

THE PENSION BOARD

(Continued from page 2)

was illegal. The Board consulted its attorneys. The following is their reply in part:

"The Board of Ministerial Pensions and Relief of the United Lutheran Church in America is not a beneficial association or a contributory pension fund. The presently ordained ministers, who would ultimately draw their pensions from the endowment income under the old plan, have no vested right in the fund. They hold no certificates against it, and have paid no dues or premiums. If they have contributed to the fund, they have done so merely as donors, and the only obligation of the Board to them is to see that the income is disbursed only for the purposes and with the restrictions which were understood at the time the gift was made.

"In the absence of a formal deed of gift, this would mean that you would be free to apply the income to any purpose authorized by the charter and consistent with the representations made to the ministers when their contributions were solicited. There is nothing in the Board's charter or by-laws, and, so far as we

know, there is nothing in the terms upon which its endowment funds were solicited, which limits its discretion in adopting from time to time such plan as it may see fit for the payment of pensions and relief to the ministers of the Church and their widows and children.

"It is my opinion, however, that ministers who were contributors to the 1928 fund, and may be the 'potential' beneficiaries of the old plan to which the fund has been applied, have no right to demand that that plan be continued in effect and have no greater rights in the fund than any other contributors. I believe that this is true, unless there were special conditions attached to the contributions of the ministers in question.

"Under the new plan of contributory pensions, this situation will, of course, be changed. Ministers who contribute will have a vested right in the fund, unless they expressly agree to relinquish it, and any subsequent changes in the contributory plan, if retroactive, will depend on the consent of the contributors for validity.

"Accordingly, it is our opinion that the position stated by you in THE LUTHERAN is entirely justified and is well within the legal powers of the Board. We also believe that your position conforms with the intent of the recommendation made to the Board by the convention, and quoted in your letter. We believe that 'present beneficiaries' cannot reasonably be interpreted as including any ministers other than those who are already receiving pensions under the old plan."

From the above it will be noted that there was nothing illegal in the position of the Board.

Then came a letter stating that the position of the Board was "high-handed." This was "the most unkindest cut of all." For the Board considered that it was acting according to the action of the Omaha Convention. It has always considered itself the servant of the Church. It wants to co-operate in every good work. It is ever open to suggestions, seeks help from every quarter, and wants to help in any way within its power. It was created to care for retired and disabled ministers, their widows and dependent children, has done so for twenty years, and who in his greatest imaginings would think that it would do anything else. But some evidently did, for the tenor of some of the letters received was far from brotherly.

As there seemed to be such widespread misunderstanding concerning the Omaha action, even by many who attended the convention, the Board

asked the president of the Church to interpret the Omaha action. The president's interpretation took the position of the protestors.

The Board therefore held a special meeting to consider the whole situation. After much discussion the following resolutions were adopted with two dissenting votes:

1. "In view of the interpretation of the president of the Church, this Board accepts the meaning of the words 'no one' in the second paragraph of its recommendation submitted to the Omaha Convention, to be 'no one ordained after the Contributory Reserve Pension Plan is put into operation.'
2. "That the words 'present beneficiaries' in the third paragraph of the recommendation be interpreted to refer to all 'clergymen ordained in the United Lutheran Church before the Contributory Reserve Pension Plan begins to operate.'
3. "In view of the foregoing it will be necessary to operate both plans simultaneously for a number of years. Clergymen now ordained, may elect to enter either plan, but not both plans.
4. "With the knowledge that this action will keep the present plan in operation for possibly forty years, that the Church in convention assembled has authorized the Board to continue to pay pensions, regardless of a rising deficit, that its present accumulated deficit is \$132,000, which will continue accumulating, it advises the Church that unless it increases its gifts to the Board, it will be necessary to reduce the amount paid to pensioners."

The dissenters were two attorneys, who claimed that in spite of any interpretation, the action of the Omaha Convention was that stated in the recommendation and asked to have their negative votes recorded.

Further than this we need not go, the resolutions are written in plain English and speak for themselves. With the older men the new plan is now optional. It is to the advantage of the younger men and their congregations to enter it. Our Church is blessed above others with regard to this system. We have had the benefit of the most intimate and complete studies of the experience of the other funds. They have opened up to us their records and have given a complete history of their successes and failures. We believe our Fund, therefore, is on as sound a basis as any Fund of any Church in America.

At this writing twenty-five pastors and their churches have applied for admission. We need five hundred to start the Fund. Who will be the next?

Mississippi Chimes

SYNODICAL BENEVOLENCE PAID IN FULL

Active Mission-minded Laymen

By the REV. H. BRENT SCHAEFFER

THE Lutheran Chimes in Mississippi ring out once more:

All benevolence paid in full for 1940 by the Mississippi Synod, the second year for U. L. C. A. apportionment! Ding-dong!

A rural community church project sponsored by one of our small Lutheran congregations in which the associate members (non-Lutherans) will outnumber the regular members has been developed and a church building program has started! Ding-dong!

Mississippi has flowed over into Louisiana in visitation of a group of Lutherans in Lafayette! Ding-dong!

The Lutheran pastor at Laurel, the Rev. John A. Sanders, is reaching out thirty-five miles to contact Lutherans selectees in Camp Shelby, Hattiesburg! Ding-dong!

One of our pastors, the Rev. O. M. Morgan, paid his own way to Macon, Ga., in order to attend the Social Missions Conference as the representative of the synod! Ding-dong!

The Jackson congregation is ahead of schedule in payments on its new property and is giving consideration to plans looking toward the building of its "Church of Today"! Ding-dong!

Up until 1939 the Mississippi Synod never paid more than 81 per cent of its U. L. C. A. apportionment. During the past ten years the rural congregations have lost numerically and suffered serious financial reverses. The benevolence was met in full for 1940 through the efforts of the pastors and the active support of leaders in the congregations and by synod concentrating its budget on outside apportionments. And so quotas asked by the U. L. C. A. and three supported institutions in the South have been paid.

Church for the Community

In 1936 a group of fourteen Lutherans in the *Craig Springs* community near Louisville, Miss., organized to form Redeemer Lutheran Church. This community is eight miles from the nearest village and more than twenty miles from the county seat. The only other active religious organization within five miles is an Assembly of God congregation and camp ground. Members of other denominations were without any active church connection. A year and a half ago the idea of developing a community church program around our

small congregation was considered. The Rev. Harold Wolff (working under the Board of American Missions) spent a month last spring serving the community. Special services were conducted during the summer. This winter the Rev. Charles Irwin (engaged in clinical work under the Board) has been working in the community. The work is being developed under the pastoral oversight of the Rev. E. B. Heidt of Louisville. In January the community church character was definitely established in the reception of eighteen associate members. At this writing there are twenty-five Lutheran adherents and as many associate adherents. And there are as many more people in the community who will be served by the congregation. Mr. Shepherd Crumpton and his son have deeded to the synod for the congregation two acres of land fronting on the road, and a church building is to be erected. A

Lancaster and Vicinity

WOMEN LED THE WAY IN JANUARY

By the REV. GEORGE AMMON

AN unusual service marking the eighty-fifth anniversary of the *Women's Missionary Society of Trinity, Lancaster*, and connecting this organization with the great work of the Lutheran Church in India was held January 20 in the chapel. The story of how the local society was begun and how it served faithfully in the great missionary enterprise in India was told through beautiful music, pageantry and the spoken word. The program includes the names of twenty-four presidents, the first seven of whom were men. Gottlieb Krotel, D.D., organized the society in 1856 and became its second president in 1859. In 1885 these workers sent the first printing press and Telugu type to India. The press was first used in 1886 to print the Lord's Prayer and then served twenty years until replaced by a larger one. In 1907 John Haas, a member of Trinity, donated to the India field the Charlotte Sophia memorial land on which was erected later the Peddapur Boys' School. Generous gifts by the society and members have continued throughout the years. Between 1902 and 1907 this group supported the Rev. F. W.

Wackernagel while he was a missionary in India. Pastor Wackernagel now lives in Lancaster.

One hundred twenty women from the Conference churches in Lancaster, Lebanon, Cumberland and Dauphin Counties attended the very efficient quarterly meeting of the Women's Missionary Society Saturday morning and afternoon, January 11, at their accustomed place in Trinity Chapel, Lancaster. Mrs. H. W. Tyson of Myers-town, the energetic president of this organization, presided at the morning session, made appointments and announced committees. Plans were laid for the November convention of the body at St. James, Lebanon. During the afternoon Mrs. L. K. Sandford conducted an educational forum. Miss Helen Shirk, returned missionary from Japan, was present and spoke of the religious conditions in Japan. In accordance with the suggestions of the United Lutheran Women's Missionary Society to change the names of Young Women's societies, two such societies have adopted the name of Mabel Harnish, who was recently admitted to the Motherhouse at Philadelphia as a can-

community recreation center is to be developed.

Entering Louisiana

Through the efforts of Mr. and Mrs. W. H. Chiquelin, from Springfield, Ohio, the attention of the Board of American Missions was called to the fact that a number of Lutheran families were located at Lafayette, La. Mr. Chiquelin paid for daily radio broadcasts in the effort to locate and interest other Lutherans. An overnight visit to the community by a Board missionary in Mississippi brought contact with some twenty-five Lutherans and prospects representing fourteen families. There is no United Lutheran congregation in the state of Louisiana.

Mississippi seems to be just beginning its industrial development. A large General Electric plant for the manufacture of fluorescent lamps has recently opened in Jackson, a new munitions plant is to be located near Meridian, the Hercules Powder Company has a large plant at Hattiesburg, and Masonite at Laurel. And Mississippi has a camp to accommodate 50,000 troops near Hattiesburg, and enlarged air fields are being constructed at Jackson and Meridian to serve as training schools.

didate for the diaconate. These societies are at Leacock, Miss Harnish's home congregation, and at Shiremans-town. The Young Women's Society of Grace Church, Lancaster, has changed its name to the Pauline Whitteker Society.

The "Daughters of St. Paul's," Lititz, recently held a tea when Miss Julia Coleman, daughter of Dr. and Mrs. Fred Coleman of India, spoke. The offering of the society was for the Selma Bergner fund.

"The Selma Bergner Society" of St. Stephen's, Lancaster, the Rev. Harland Fague pastor, held a prayer service for Selma Bergner, missionary to Japan and a member of this church.

Miss Helen Shirk, returned missionary from Japan, has recently undergone a tonsilectomy and was unable to fill February appointments.

The women figured prominently in the annual open meeting of the *Lutheran Ministerial Association of Lancaster and Vicinity* held at St. Paul's, Lititz, Monday afternoon and evening, January 13. More than forty Lutheran clergymen and their wives were present at this function prepared by a committee including Pastors Paul J. Henry, G. Martin Ruoss and G. Edward Knapp. An unusual program of games, songs and entertainment filled the hours between five and nine o'clock in addition to the fine supper prepared by the women of St. Paul's. The Rev. E. P. Truchses is president of the association and pastor of the host church. The Rev. R. Frank Herr was elected to fill the unexpired term of the Rev. Samuel Kidd as secretary. Mr. Kidd was recently called to Easton, Pa.

Improvements

Zion Church, Leacock, the Rev. John McClellan pastor, has recently had the organ completely rebuilt by Bruno C. Jensen of Hagerstown, Md., and rededicated the instrument at a regular worship service. The auxiliaries of the church have co-operated in the financing of this splendid improvement.

Mt. Eden Church of the Strasburg Parish, the Rev. Alvin Stoner pastor, has been busy for more than a year in chancel renovation and addition of ecclesiastical appointments. A memorial altar and cross was received by the congregation some time ago, and as the church had its pulpit in the center of the chancel it was necessary to remove it to place the new altar. Since then at various times throughout the year white, red and green paraments have been added as individuals' gifts and the violet paraments as the gift of the Sunday school, all of which were made by a member of the parish. The Ladies' Aid Society and the Friendly Class of the Sunday school presented

two walnut offering plates recently. Two eucharistic candlesticks were added also as a memorial.

Personals

Allen L. Benner, D.D., pastor of Grace Church, Lancaster, who has recently returned from the hospital, has recovered sufficiently to be able to preach February 2, at the morning service. This service was broadcast over Lancaster's radio voice, WGAL. This broadcast is released monthly on the first Sunday of the month.

Sunday evening, January 12, the *Aid Society of St. John's, Denver*, the Rev. W. R. Knerr pastor, celebrated the fiftieth anniversary of its organization. The service consisted of special musical numbers by the Junior Choir, Senior Choir and soloists. Mr. Leroi Snyder of Reading was the speaker. Mr. Theodore Kranskopf, a charter member, and president of the society for twenty-five years, spoke briefly of the work of this group.

Of Permanent Value

Mrs. Frederick H. Knubel Commends Investment in Institutions That Train Our Clergymen



MRS. F. H. KNUBEL

"We give ourselves to that which is definitely permanent when we undertake the active sponsorship of theological education." Thus Mrs. Frederick H. Knubel, "first lady of the U. L. C. A.," expressed her convictions concerning the support of theological seminaries. The occasion was a luncheon meeting in Philadelphia on February 5 at which Mrs. Knubel was the principal speaker.

"Most things change, but the truth for which our theological seminaries

stand is changeless. Psychologists and psychiatrists," she continued, "are thought of by those who accept their courses as preparing the engineers of society. But the real social engineers are the graduates of schools which prepare for the proclamation of the gospel of Christ. They build on truth that is permanent, truth which is as changeless as is our Lord Himself."

Mrs. Knubel also said: "Perhaps we are looking for a good investment. Certainly the changes in the financial order of our times, as well as in scientific and social regimes, call for investigation as to the placement of our resources. We often hear the expression, 'I do not take any stock in this or that.' Let us not say this of theological education, for in it we have the very best that the stock market can offer. It is a safe place to invest time and money. There is in it the assurance of high values and uninterrupted dividends."

The Philadelphia luncheon was the second annual gathering of this kind held by women of eastern Pennsylvania and New Jersey. Mrs. F. Eppling Reinartz, president of the auxiliary, reminded the gathering of reasons for rejoicing in the event: the speaker, Mrs. Knubel; the completion of the first major project, remodeling of Graduate Hall; the challenging opportunities for the auxiliary in assisting to carry on the great work of the seminary.

"At the present time there are 859 graduates of the seminary serving in the churches," Mrs. Reinartz said. "There are thirty-three missionaries at home and abroad, sixty-three executives, educators, and editors, and in the next three years one hundred more graduates will be sent forth."

Miss Ruth Juran, secretary for promotion of the Women's Missionary Society of the United Lutheran Church, presided at the luncheon as toastmistress. The seminary choir sang under the direction of Dr. George Seltzer. The Rev. Elmer Zieber, a graduate student, told what it means to live in Graduate Hall since the remodeling program has been completed.

Dr. Luther D. Reed, president of the seminary, pointed out that the best defense of our nation is our Christian faith. By supporting our seminaries we contribute to the strength of the church and the defense of the nation. Dr. E. Clarence Miller, president of the Board of Directors of the Philadelphia Seminary, spoke on the United Appeal for funds soon to be undertaken.

Mrs. Peter P. Hagan, chairman of the finance committee of the auxiliary, gave a detailed report of the expense of the Graduate Hall project. Mrs. Bela Shetlock reported that the present membership of the auxiliary is 1,265. The report of the treasurer was given by Mrs. John W. Doberstein.

Land O' the Lakes

MICHIGAN SYNOD BACKS EDUCATION CAMPAIGN

New Congregation in Detroit

THE Michigan Synod had a unique privilege January 20 and 21. At least the writer knows of no occasion when two synods have met in joint session for any purpose except merger. But on these days the Michigan Synod met with the Ohio Synod to consider a \$1,200,000 campaign for Wittenberg College, Springfield, Ohio. Inasmuch as the meeting was held in Springfield, Joseph Sittler, D.D., president of the Ohio Synod, acted as "host president." However, the Rev. F. P. Madsen, president of the Michigan Synod, had his share of time in the chair also. The delegates enjoyed immensely the idiosyncrasies of a meeting with two presidents!

Dr. Gould Wickey, executive secretary of the Board of Education of our United Lutheran Church, filled in most capably at the fellowship banquet Monday evening, when Dr. F. H. Knubel, the scheduled speaker, was unable to attend. Tuesday morning Dr. R. E. Tulloss, president of Wittenberg College, announced the first special gift to the campaign. The gift of \$175,000, of which \$100,000 had already been received in cash, was made by Mr. John M. Sarver, a member of the First English Lutheran Church, Columbus, Ohio, and member of the Board of Directors of the college.

In a separate session, the Michigan Synod voted that its campaign would also include Chicago Lutheran Seminary, Maywood, Ill. The latter institution will seek to raise \$275,000. Delegates returned to their churches in the "Land o' the Lakes," convinced that this joint campaign would be no mere money-raising endeavor, but a spiritual crusade for the preservation and promotion of Christian ideals.

New Congregation

For the first time in ten long years, a new congregation has been organized under the direction of the Michigan Synod. Two weeks ago the mission work conducted by M. J. Bieber, D.D., in northwest Detroit, became an organized congregation with seventy-five charter members. Since then it has added ten more members, elected its first council, chosen the name of *Holy Communion*, and voted to apply for membership in the Michigan Synod. Besides a growing church school, the women of the church have been organized, and the pastor assures us that the men will not be far behind.

By the REV. WILLIAM S. AVERY

This is the first congregation to be organized by the synod since Resurrection Church, also in Detroit, came into being in 1930. Notice must also be taken of the fact that Holy Communion is the thirtieth congregation formed under the leadership of Dr. Bieber. Knowing that, we assume that he will soon be "On the Wing" again, but we hope that the flight will not take him out of our synod where other fields justify his specialized endeavor.

Out-state Churches

Immanuel Church, Jackson, is now among the Michigan congregations using the bulletin service of the United Lutheran Publication House. In spite of many hardships and obstacles, *Immanuel* is again paying its benevolence apportionment in full. Pastor H. N. Thompson is the oldest active pastor on the rolls of synod.

The Luther League of *Trinity Church, Grand Rapids*, was host to the Southwestern District on January 26. The Rev. John M. Armbruster, missionary to Buenos Aires, was the principal speaker. The services of *Trinity* will be broadcast over their local radio station throughout February.

The Rev. Ewald Berger, pastor of *Ascension Church, Pontiac*, prepared an excellent mimeographed report of the year's activities under the title, "Our Religious Freedom in Action." It was nothing intangible either, being filled with facts and figures which showed among other things a 16 per cent increase in Sunday school attendance, a 13 per cent increase in church attendance, and a 27 per cent increase in communing membership.

Detroit District

The Rev. John M. Armbruster appeared in three Detroit congregations on successive nights. Because he could not possibly meet the extended demand for him, members of other congregations attended the meetings in *Reformation, Luther Memorial* and *Christ Churches*.

The January rally of the *Detroit District Luther League* was held in *Christ Church, January 19*. Miss Carolyn Anspach, who lived in China ten years while her father was missionary there and who is now attending Wittenberg College, addressed the group of 125 young people present.

Men of *Resurrection and Augsburg Churches* recently formed a unique organization. At least it is unique in the Michigan Synod, where never before have the men of two congregations formed a joint Brotherhood. Officers were equally divided between the two congregations. The organization has every promise of success.

West Penn News

PREACHING MISSIONS AND LEADERSHIP TRAINING SCHOOLS

Centennial at Bendersville

By the REV. PAUL LEVI FOULK

The Rev. Oliver D. Coble, pastor of the Bendersville Parish, on February 1 began a one-year period of military training at Fort Monroe, Va. Mr. Coble, who has been a member of the United States Army Reserve, will serve as chaplain of the 74th Coast Artillery, with the grade of captain. The Bendersville parish has granted him a year's leave of absence as recommended by the executive committee of the Synod of Central Pennsylvania. During this year the charge will be served by members of the Gettysburg Seminary faculty, except during the late spring and summer when the Rev. Parker B. Wagnild will be the supply.

The Bendersville Parish recently observed its one hundredth anniversary. Publication of a fine booklet, and ap-

propriate services, were features of the celebration. Among those who participated in the anniversary services were the Rev. Joseph Arnold, pastor from 1913-1915, the only living former pastor from among the seventeen former pastors; President M. R. Hamsher, D.D., the Rev. Lester M. Utz of York Springs, the Rev. George H. Berkheimer of Arendtsville, the Rev. Henry M. Sternat of Biglerville, the Rev. Nelson Frank, and Dr. Coble.

Pastor Coble came to Bendersville, May 15, 1924, after having supplied the charge for more than a year from the seminary. In these seventeen years the membership has more than doubled. In 1929 Bethlehem congregation entertained the West Penn Synod convention. Repairs and improvements in this

time have amounted to more than \$25,000, all of which has been paid. In 1939 the parsonage was renovated at a cost of \$1,600.

The Rev. William C. Day, pastor of Grace Church, Red Lion, for the past ten years, was honored February 2 by the congregation with special services. The occasion was his tenth anniversary in this pastorate. The president of the Central Pennsylvania Synod was the guest speaker. Greetings were brought from the other congregations in Red Lion.

Dr. Carl C. Rasmussen of Gettysburg and *Dr. J. B. Baker* of York were among the speakers at the Christian Mission for Adams County, February 4, in St. James Church, Gettysburg, the Rev. Ralph R. Gresh pastor.

Prominent speakers who came to Hanover for a three-day union *Preaching Mission* sponsored by the Ministerial Association were the Rev. Fred G. Hollaway, president of Westminster College, Westminster, Md.; the Rev. Horbard D. McKeenan, pastor of the Reformed Church, Huntingdon, Pa.; and Henry W. A. Hanson, D.D., president of Gettysburg College. This mission was held February 19-21.

Leadership Training Schools

Many schools of leadership training are being conducted on our territory under the auspices of local ministerial associations. The Adams County school in Gettysburg, the Hanover school, York school and Red Lion. Splendid reports come from all of them. All operate under the International Council of Religious Education and give to all members completing the course studied credit cards of the International Council. The Hanover school has 106 enrolled, and offers four courses, two of them taught by Lutherans—Mrs. C. C. Culp of Gettysburg is teaching a Cradle Roll course, and the Rev. Paul L. Foulk, Christian Home Making. A number of independent classes under the direction of the Parish and Church School Board are also being offered to the people of our Lutheran congregations and Sunday schools. The response to these opportunities indicates a willingness on the part of Christians to prepare for more adequate leadership.

Lent is about here, and with it comes more intensive work for the Master.

MISSION CONFERENCE IN MADISON, WISCONSIN

The Lutheran Foreign Missions Conference of America will hold its annual convention at Madison, Wis., April 15-17, 1941.

This conference comprises the mis-

sion boards of the United Lutheran Church, the American Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the Lutheran Orient Mission, as well as the various women's missionary boards of these churches. It therefore represents foreign mission work in many parts of the world. Dr. M. Edwin Thomas of Baltimore is president; the Rev. John E. Gronl of Minneapolis, vice-president; the Rev. S. Hjalmar Swanson, Minneapolis, secretary; and the Rev. M. C. Diken, Minneapolis, treasurer.

Many missionaries who are home on furlough will attend this convention and present to the conference their impressions of the world situation. The needs of the Lutheran orphaned missions will also be given consideration.

The business sessions will be held in Park Hotel, which will be the convention headquarters. Evening sessions will be held in local Lutheran churches: April 15 in Central Church (Augustana), April 16 in St. John's (American Lutheran), and April 17 in Luther Memorial (United Lutheran).

S. HJALMAR SWANSON, Sec.

PASTOR STAUDERMAN RETIRES FROM ACTIVE SERVICE

The Rev. Edward Stauderman, for thirty-five years pastor of St. Paul's Church, Mount Vernon, N. Y., at the annual congregational meeting announced his resignation, effective July 1, 1941.

St. Paul's is the oldest Lutheran congregation in Mount Vernon and one of the oldest congregations. Pastor Stauderman's ministry is one of the longest in the city and he has been eminently successful in building up his parish.

Mr. Stauderman was born in Brooklyn, N. Y., and received his elementary education in that city. He was graduated from Concordia College and Seminary, Springfield, Ill., in 1896, and became pastor of St. John's Church, Lindenhurst, Long Island. He built up a strong parish in his ten years' ministry and took an active part in civic affairs.

An editorial in *The Daily Argus* says: "St. Paul's, an old, respected and powerful church when Mr. Stauderman came to it, is today a larger and stronger force in the community because of his leadership, its parishioners are better men and women because of his devotion, and Mount Vernon is a better city because of things for which he stood and which he helped to make prevail. . . . With propriety his parish and his community may use the words of the parable to convey to him their deep appreciation: 'Well done, thou good and faithful servant.'"

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Lutheran Nurses' Guilds At Work

The Lutheran Nurses' Guild of Baltimore on January 28 held a splendid dinner meeting at the Longfellow Hotel. It was attended by a number of professional women who were in the city for the annual convention of the Maryland State Nurses' Association. For that association Miss Maud Gardner, R.N., the president, spoke most encouragingly. The dinner speakers were Dr. George Gulck, on furlough from the Lutheran Mission in Liberia, and Dr. Mary E. Markley of the Board of Education of the United Lutheran Church. The advisory council of the Guild, Dr. Karl F. Mech, the Rev. Henry J. Whiting, Mrs. Martha Goedeke and Sister Martha Hansen, as well as James Oosterling, D.D., were guests of honor.

The Guild, under the presidency of Miss Mary C. J. Seidel, R.N., has a program of unusual worth. At the October meeting, Dr. Canby Robinson, Sc.D., LL.D., director of medicine at Johns Hopkins Hospital, spoke on "*The Nurse and Human Relations*." The December meeting was held at the Maryland General Hospital with the superintendent of nurses, Miss Florence Gipe, R.N., A.M., and other Lutheran nurses as hostesses. A panel discussion, "*Wise Men Worship*," was led by Dr. Mech, Mr. Whiting, Mr. Herbert Hofnagel, and Dr. John Evans. For the next meeting the guest speaker is Dr. John S. Galloway, who was the director of the seminars on "*Religion and Health*" held by the National Christian Mission in Baltimore.

In the Nation's Capital

The Lutheran Nurses' Guild of the District of Columbia, under the direction of Mrs. W. J. Martin, president; Miss Mildred Holland, vice-president; Miss Doris Vogel, secretary; and Mrs. N. G. Anderson, treasurer, has accomplished much toward realizing its objectives during its first year.

"To encourage daily devotions as well as private and group study of the Bible," copies of devotional literature have been distributed each month to forty-seven Lutheran student nurses in the training schools of five hospitals. Emphasis has also been given to the importance of attendance at church services.

"To emphasize and to arrange for services of worship and the celebration of the Holy Communion," the Guild was assisted by the Rev. J. Harold Mumper, a member of the Advisory Council of the Guild, who conducted two services for nurses in Keller Memorial Church. The first, May 5,

1940, was in memory of Florence Nightingdale; January 3, 1941, Holy Communion was impressively celebrated.

"To provide wholesome social life and Christian friendship," a picnic supper was planned in July, while in September Miss Barbara Wiegand, treasurer of the U. L. C. A. Women's Missionary Society, graciously opened her home to welcome Lutheran student nurses to Washington. At a later function, made possible through the hospitality of Mrs. W. J. Eck, an enthusiastic member of the Guild, the nurses had the privilege of meeting informally Major Julia Flikke, R.N., superintendent of the United States Army Nursing Corps.

The president and secretary of the Guild have also acted as hostesses on different occasions, one of these being an evening spent in Delano Hall, Walter Reed Hospital, during the Christmas season. This meeting was in the nature of a service project, and as a result baskets of food and a money gift were contributed to a needy family.

The Washington Guild is fortunate in having some distinguished Lutheran nurses as members, three of whom have served as missionaries: Miss Katherine Fahs, Mrs. Rose Brummer Covington, and Miss Laura Gilliland.

Fifty Years Old

The Synod of the Northwest Plans Year of Celebration

THE year 1941 marks the Golden Jubilee of the Synod of the Northwest. In observance thereof the anniversary committee in formulating its program considered the utilization of historical material and has published a most interesting and informing book which is profusely illustrated. This book, entitled, "*The Story of the Northwest Synod*," contains pictures of persons—pioneers among the clergy and laity who have made history and are laying foundations today for greater development—churches, and institutions.

A visual delineation of the history of the synod is by means of a sound film, which had its first showing at First United Lutheran Church, Sheboygan, Wis., on January 12. The Rev. George B. McCreary took most of the scenes, and many of the character parts and the supporting cast were members of this church. The real premiere, however, was a week later at St. John's Church, Minneapolis. This was appropriate because the thread that binds the picture together is an actual picture of the Hon. Judge Andrew Holt, taken in his home. Here he shows Dr. Roth's "*Story of the Synod*" to two of his

grandchildren. This scene appears several times throughout the film.

The part that Judge Holt has played in the life of the synod is significant. He was one of the seven organizers of St. John's Church, Minneapolis, the first English Lutheran congregation northwest of Chicago, organized in 1883 by the Rev. George H. Trabert. He has always been an active member and liberal supporter of the congregation. That the whole history of the synod has transpired within the active mature life of one man is almost unbelievable, but it is a fact.

The Golden Jubilee will be featured also by public observances of various kinds throughout the synod, and by a campaign for funds in behalf of the Northwestern Theological Seminary in Minneapolis. Seventy-five per cent of the amount received will be set aside as a Jubilee Endowment Fund, the remainder to be used for building and equipment.

Lutheran Welfare in New York

"SERVICE to Lutherans in New York City Institutions" was the theme of the annual meeting of the Staten Island Lutheran Welfare Society held January 30. Dr. Frederic Sutter, pastor of Trinity Church, Stapleton, and the president of the Society, reported concerning the weekly worship service held at Farm Colony, the New York City poor farm, which is located on Staten Island.

A total of 3,100 bedside visitations, the distribution of 7,000 copies of the "*Message for the Day*," 750 copies of the "*Daily Devotions*" of the Synod of the Northwest, and 1,000 other religious tracts were reported by the Rev. Frank H. Nickel, pastor of Christ Church, Great Kills, who serves as part-time Lutheran chaplain at Seaview Hospital, the largest hospital for the tubercular conducted by the New York City Department of Hospitals.

Nine Lutheran congregations cooperate in the work of the Society. Four are members of the United Lutheran Church, three of the Norwegian Lutheran Church, and two of the Augustana Synod.

New York City. Lutheran Intake Service, covering the Manhattan-Bronx District (Inner Mission Society) of the Family Section of the Lutheran Welfare Council, reports for last year a total of 410 family and 923 other case contacts representing the following nationalities: German, Swedish, Norwegian, Dutch, Hungarian, Polish, Slovak, Finnish, Estonian, Swiss, French, Danish, Lithuanian, Austrian, Spanish, Belgian, Russian and Italian.

Personal

The Rev. William J. Boldt of Elmhurst, Ill., has accepted a call to become pastor of St. Paul's Church, Joliet, Ill., and began work there February 16. He will be installed by Dr. Armin G. Weng, president of synod, on March 2.

The Rev. Rufus E. Kern, pastor of St. John's Church, Hamburg, Pa., served the Board of Inner Missions as volunteer chaplain at the State Sanatorium for Tuberculosis for eighteen years. He has reluctantly relinquished this service because of pressure of work. The Rev. Fred J. Fiedler, superintendent of the Reading Inner Mission Society, is now carrying on this work.

The Rev. Emerson Miller, pastor of Grace Church, Chicago, Ill., resigned to become the associate pastor of St. Paul's Church, Davenport, Iowa, of which congregation his father, Dr. J. A. Miller, is senior pastor.

Sister Mabel Stanley, who has served continuously at the National Lutheran Home for the Aged in Washington, D. C., for twenty-three years requested that she be relieved from her duties there at the end of the year 1940. After two weeks at the Motherhouse in Baltimore she went to Philadelphia, Pa., to visit friends and relatives, and later expects to go to Florida for a complete rest and recreation before beginning other work. For all but four months of her service in Washington she was matron of the Home, and her work has been greatly appreciated.

Albert W. Steinfurth, D.D., pastor of Calvary Church, Wilkensburg, Pa., who became a member of the Board of Directors of the Passavant Hospital of Pittsburgh, Pa., last October, was elected vice-chairman at a meeting held January 28. His willingness to serve in this capacity has given much encouragement to those who labor for this institution.

Passavant Hospital is the oldest Protestant hospital in America and renders the largest amount of free service of any hospital in the Pittsburgh area. In his appeal to the Church, Dr. Steinfurth writes:

"No worthy applicants for medical care are ever refused, except when there is no room to receive them. This institution, true to tradition, operates largely on faith, depending upon compassionate Christians to give substantial support. A heavy debt is now troubling this institution, and it is hoped that friends of Christ will come to the rescue so that this institution may continue to serve the unfortunates in the spirit of its founder, Dr. W. A. Passavant. Miss Martha Pretzlaff is the

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Congregations

Louisville, Ky. Memorial Lutheran Church observed its twenty-fifth anniversary January 12. The sermon was preached by Dr. H. Grady Davis of the Chicago Lutheran Seminary at the morning service, and by the Rev. C. A. Robertson, president of the Kentucky-Tennessee Synod, in the evening. To mark this anniversary a directory of information and membership was published by the pastor, the Rev. Alfred G. Belles.

This congregation has had five places of worship in its history. Organized in a hall above a drug store in 1916, the congregation worshiped here for three years. The next year they met in a district schoolhouse; then for five years in a portable church building on the site of the present church; and during the erection of the present church they held services in Shawnee Temple. On March 21, 1926, the present fine church was dedicated. Of English Gothic design, the cost of building amounted to \$110,000. The cost of rehabilitation following the flood in 1937 was about \$15,000.

The following pastors have served this congregation: W. Anson Moser, Irwin W. Gernert, Henry C. Hadley, H. G. Schwegler, and Alfred G. Belles since October 1939.

According to the 1940 Minutes of the synod the membership is as follows: Baptized, 1,006; confirmed, 846; communing and contributing members, 670. The Sunday school numbers 300 scholars and twenty officers and teachers.

Narberth, Pa. February 2 the Bible school of Holy Trinity Church, the Rev. Cletus A. Senft pastor, entered their new quarters for the first time, celebrating the occasion with appropriate exercises. The new structure, 62 x 36 feet, adjoins the rear of the church and is built of stone, concrete block and stucco. The ground floor is occupied by



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the Primary and Junior Departments of the Bible school. On the second and third floors are the parsonage which has been occupied since August 1 by Pastor Senft and family. The total cost, including oil-burning furnaces for the church and parsonage, is \$15,900.

New York, N. Y. The reports at the annual congregational meeting of Advent Church, New York City, were very encouraging. The year 1940 saw an increase in membership of 90, the mortgage on the property was reduced by \$12,000, the vestry by refinancing was able to reduce the 1941 budget by nearly \$1,000 and there is a fine spirit of unity and optimism. The Rev. J. Hamilton Dawson, Ph.D., formerly pastor of Unity Church, Des Moines, Iowa, and who for six months was a member of the Board of American Missions' staff, has just completed his first year as pastor of this congregation.

Philadelphia, Pa. At St. Johannis Church, 15th Street below Poplar, the memorial window presented by Mrs. Henry J. Kuhn in memory of her father, Joseph A. Bremer, will be dedicated by the pastor, the Rev. William E. Brandt, at a service Sunday morning, February 23. The many friends and former members of the church as well as the interested public are invited to this service. This window is a part of the reredos of the altar. The rebuilt chancel and new choir stalls which will be dedicated at the same time were made possible through the generosity of Mrs. Kuhn and her daughter, Mrs. Walter S. Cornell. St. Johannis recently installed a new pipe organ and a new heating plant, and completed the

overhauling of the large and beautiful stained glass windows.

Pine Grove Mills, Pa. The Pine Grove Mills Charge consists of three congregations—St. Paul's, Pine Hall, and Gatesburg. Pastor James N. Fisher reports that this is the second year that the three churches have paid their apportionment in full.

Improvements have been made as follows: At St. Paul's provision was made for a chancel and sacristy by a two-story addition to the rear of the church, the basement being occupied by the furnace room, kitchen and diningroom and organ chamber. Chancel furniture, baptismal font, and a new lighting system were installed; green hangings were presented by a Sunday school class; the auditorium was painted. A one-story addition was made to the side of the church in which the primary room is located.

Rededication service was held January 12, and Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, preached the sermon in the morning. Dr. John F. Harkins of State College preached in the evening. The cost of improvements was \$12,600, a large part of which was supplied by a bequest of \$17,000 from the estate of David Elder.

At Pine Hall and Gatesburg, the churches were repainted, furniture renovated, and new lighting systems installed. The cost of all improvements was paid on completion of the work.

Washtucna, Wash. Mrs. A. K. Walborn, in a communication to THE LUTHERAN concerning a meeting of the Women's Missionary Society of the Pacific Synod held in Seattle the latter part of 1940, conveys an idea of the area over which the parishes of the Pacific Synod are distributed. She says: "The outposts of our Pacific Synod are far flung—Juneau, Alaska, to the north; Medford, Oregon, to the south; and Spokane, Washington, and LaGrande, Oregon, to the east." At the meeting of the missionary society the mileage traveled one way by forty-eight delegates and officers totaled 5,515 miles.

Mrs. Walborn also reports concerning the officers of the Pacific Synod Missionary Society: "Elected and installed at the last session were: President, Mrs. Harry Bell, Seattle; vice-president, Mrs. H. K. Spangler, Longview; secretary, Mrs. Ben Hanich, Everett; treasurer, Mrs. A. H. Arnold, Seattle; statistical secretary, Mrs. H. F. Rankin, Seattle; finance chairman, Mrs. A. H. Monson, Seattle."

Wilmington, Del. Progress in every field of endeavor was the keynote of the annual congregational meeting, January 13, of Zion Church, the Rev.

Sterling F. Bashore pastor. Forty-two accessions to membership were reported, improved conditions of the Sunday school mentioned, and the fine record of the auxiliary societies commended.

The financial secretary reported a balance in the current fund of \$569.17, special benevolence contributed \$1,028, and apportionment paid in full.

A CORRECTION

In the issue of THE LUTHERAN of February 5 it was stated that "St. Paul's congregation, Waterloo, Canada, completed another successful year," and that the Rev. Frank O. Broesicke is pastor of the congregation. This should have been *Waterloo, Wisconsin*.

OBITUARY

Mrs. Philip C. Croll

Sarah Amelia (Greiss), wife of Philip C. Croll, D.D., died January 21, 1941, at her home in Womelsdorf, Pa., aged eighty-seven years. She was a native of Northampton County, daughter of Philip and Catherine (Clader) Greiss, and was a member of Zion Lutheran Church, Womelsdorf, and its Missionary Society.

She was married to Dr. Croll in 1880 and passed a long and useful life as an interested, friendly and helpful mistress of the parsonage during her husband's active pastorates in Womelsdorf, Schuylkill Haven and Lebanon, Pa., and Beardstown, Ill. Dr. Croll retired in 1921. Mrs. Croll's church activities and kindly disposition brought her many friends.

Surviving, besides her husband, are three sons, in Philadelphia, Pittsburgh and Oak Park, Illinois, and two daughters, now living in Florida and Chicago; and eleven grandchildren and five great-grandchildren.

Brief funeral services were held January 25, at which her cousin, the Rev. G. A. Greiss, D.D., of Allentown, Pa., and the Rev. Elmer L. Leisey officiated. She was laid to rest in the peaceful hilltop churchyard overlooking the beautiful countryside she loved so well.

Mrs. Earl Cameron Herman

deeply beloved wife of the pastor of Trinity Church, Canton, Ohio, was suddenly called by her Master into eternal life at the Aultman Hospital in her home city January 28. She had just returned to her residence from an inspiring congregational meeting, in which she had exerted her usual gracious influence, on the preceding evening when she was seized by the fatal illness to which she succumbed exactly twenty-four hours later.

Born Lillian Miller, in Leechburg, Pa., she was the daughter of Dr. William J. and Eva (Townsend) Miller and a descendant of a long and respected line of Lutheran pastors, her grandfather and great-grandfather also having been ministers of our Church. Her brother, Lieut. Col. Luther M. Miller, is a chaplain in the United States Army, stationed at Fort Sam Houston, San Antonio, Texas. He and an aunt, Mrs. D. H. Townsend of Canton, survive her in addition to her devoted husband.

Dr. and Mrs. Herman were married February 11, 1915, in Greensburg, Pa., where Dr. Herman was the successor to Dr. Miller as pastor of Zion Church. Later they resided in Erie, Pa., during a notable pastorate in Luther Memorial Church and for approximately the past twenty years, they have typified the best in church life in Canton.

In Trinity Church, Mrs. Herman was the eminently successful teacher of the Mrs. Isaac Harter Bible Class of nearly one hundred women. She was active in the Women's Missionary Society, the Lydia Perry Missionary Society, and recently sponsored the formation of the Anne Seesholtz Missionary Society for the younger women of the parish. What made her most valuable of all was her intelligent, buoyant and untiring spirit which she radiated in every constructive activity in the parish.

In all the wider reaches of religious and cultural life in Canton as well, Mrs. Herman was a uniquely respected and influential figure. She had gained a deserved reputation for brilliant book reviews and was frequently in demand before many women's groups. She was also adviser for the Canton chapter of Beta Sigma Phi, national study sorority, president





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of the Canton Needlework Guild, a former director of the Canton Woman's Club, a member of Sorosis, Wednesday Study Club and Ministers' Wives Association and a former member of the board of directors of Wayside Community House. All in all, as hundreds have testified, no woman in the entire community in recent years has equaled the position of leadership everywhere accorded to Mrs. Herman.

The funeral service was held in Trinity Church January 31. Dr. Franklin Clark Fry of Akron was liturgist and preached a Gospel meditation and Dr. Stewart W. Herman of Harrisburg, Pa., gave an impressive and beautiful tribute to his brother's wife. Interment was in the Forest Hill Mausoleum. F. C. F.

Mrs. H. J. Mathias

Minnie Shell Mathias, widow of the late Rev. H. J. Mathias, passed to her reward January 31 at her home in San Bernardino, Calif. She is survived by a daughter, Mabel Mathias, and a son, Julian P. Mathias, and two grandchildren. The funeral was held February 3. The Rev. B. L. Westenbarger, retired Lutheran minister from Ohio and cousin by marriage of the deceased, conducted the service, assisted by the Rev. H. Paul Romeis, Lutheran pastor in San Bernardino. Burial took place in Mountain View Cemetery, San Bernardino.

Mrs. Mathias was born in Conover, N. C., December 11, 1874, the daughter of John S. Shell and Ponola Miller Shell, and grew up in close proximity to old Concordia College. From this institution she received the training that so ably fitted her for her place in life as a Christian worker.

She was married to the Rev. Henry Julian Mathias in Conover, November 9, 1898. Their service in the ministry took them from South Florida to the state of Washington, and they were dearly beloved by the members of their congregations. Mr. Mathias was pastor of the First English Lutheran Church in San Bernardino at the time of his death in 1927, and Mrs. Mathias had made Southern California her home since that time.

She was the mother of four children; a daughter died in infancy, and her older son, Herman Julian Mathias, was a pilot for a commercial airline and met his death March 31, 1931, in an aviation tragedy. The two surviving children and grandchildren live in California.

She was a member of the Daughters of the American Revolution and also the United Daughters of the Confederacy.

Her life was one of service to the Master. With her brilliant mind and high sense of honor, she was a fine example of Christian womanhood, and her passing is mourned by all her relatives and a host of friends.

B. L. Westenbarger.

Clinton Elmer Walter, D.D.

retired pastor of St. Paul's Church, York, Pa., entered into rest at his residence in Edge Hill, York County, Pa., January 26. Funeral services were held the following Tuesday afternoon. The Rev. Irvin M. Lau, acting pastor of St. Paul's Church, was in charge of the services, and interment was made in Prospect Hill Cemetery, York.

Clinton Elmer Walter was born at Easton, Pa., October 19, 1867, the son of Van Selan and Sally (Laros) Walter. He attended Lafayette College for three years and was graduated from Gettysburg Theological Seminary in 1892. In 1901 he was honored with the degree of Doctor of Divinity from South Carolina College.

He was licensed by the East Pennsylvania Synod in 1891 and was ordained by that body in 1892. For the next three years he was assistant pastor at Trinity Church, Germantown, Pa., and then became pastor of the Lutheran Church at Hughesville, Pa. This congregation he served until 1898, when he became pastor of St. Paul's, York. For thirty-six years he served faithfully in this community until his retirement. Dr. Walter was recognized as an eloquent speaker, and was in constant demand in the community and elsewhere. He was a noted stamp collector and an active member of the York Historical Society.

April 16, 1896, he married Elizabeth B. Coxie of Germantown, who survives, together with one son, Clinton E., and two daughters, Coe L. and Martha T.

RESOLUTIONS

The Rev. Gustav A. Fechner

Whereas, it has pleased our heavenly Father to call out of this life November 6, 1940, our beloved pastor, the Rev. Gustav A. Fechner, we would express our thanks to God that He has given us the hope and joy of Eternal Life, so that we can look forward to a reuniting of God's children.

But we would also as a congregation express our deep appreciation of the work done by Pastor Fechner in our midst. His faithful and sincere teaching of the Word of God, his devotion to his congregation and his kindly and sympathetic understanding of our problems will long be remembered.

Therefore, be it resolved, that this resolution be made a part of the minutes of the regular

FIVE GREAT SUNDAY NIGHTS ACADEMY OF MUSIC PHILADELPHIA



Dr. Ross Stover

DR. ROSS STOVER'S SERMONS

- Mar. 2—"GABRIEL OVER PHILADELPHIA"
- Mar. 9—"THE NAZARENE"
- Mar. 16—"DERELICTS IN A CITY OF CHURCHES"
- Mar. 23—"CHRIST OR THE DOOM OF DEMOCRACY"
- Mar. 30—"THE OTHER SIDE OF PURGATORY"
- Apr. 6—Palm Sunday Night in Convention Hall
- Apr. 13—Easter Sunrise Service, Temple Stadium

meeting of November 12, 1940, the month of his passing into Life, and read at the annual meeting of the congregation, a copy to be sent to the family and a copy to THE LUTHERAN.

THE CHURCH COUNCIL, ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, MIDDLETOWN, N. Y.

IN MEMORIAM

Alice Wulbern Stirewalt

Mrs. Arthur J. Stirewalt departed this life on the evening of January 4, 1941, at her home in Tokyo, Japan.

Alice Wulbern Stirewalt was born in Charleston, S. C., September 3, 1879, and was a member of one of the prominent families of her native city. She was baptized in infancy, confirmed at an early age, and spent her life in Christian service. Until her marriage, she was an active member of St. John's Lutheran Church, Charleston, and took a leading part in the promotion of the cause of foreign missions. She was graduated from Maryland College, Lutherville, Md., June 1899, was married to Dr. A. J. Stirewalt, August 5, 1914, and arrived in Japan, September 5 of the same year in company with her husband.

Mrs. Stirewalt leaves behind three children: Meta Elise Stirewalt (Mrs. Millard O. Ricker), who was married last June; Ruth Emily Stirewalt, technologist in the laboratory of the South Carolina State Medical College; and Alice Wulbern Stirewalt, who left Japan last August, and is now a student in the College of William and Mary, Williamsburg, Virginia.

Since her arrival in 1914, during twenty-six years, Mrs. Stirewalt with her husband resided in the following places in Japan: Saga, October 1914 to March 1915; Kumamoto, March 1915 to July 1920; Tokyo, October 1921 until her death.

During all these years, she has been greatly devoted to the Japanese, for whose sake she came to this mission field with her husband, and has spent herself unstintingly in their behalf. As a faithful helpmeet, a devoted mother, and an earnest missionary, Mrs. Stirewalt has deeply influenced many lives, and her death is keenly felt by a multitude of friends, Japanese as well as foreign.

Mrs. Stirewalt is the first of our Japan Lutheran Mission group to die on the field, and to be interred in Japan. Her grave will be a perpetual reminder of the close ties which bind the Christians of Japan with the Christians of the United States of America, and indeed of the world. Thus even in death, she is still contributing toward the glorious work of the Kingdom of our Lord and Saviour Jesus Christ.

Mrs. Stirewalt, since her serious illness a few years ago, has been facing the great mysteries of life and death, and has left behind a record which reveals to us the lines of her thoughts, and the deep religious experiences through which she has passed. We are sure that her faith sustained her to the last, and that the Saviour was present to conduct her through the dark shadows of death to the shining mansions, because she trusted in Him, and in His precious promises.

We pray God's richest grace upon the bereaved husband and children that they may be sustained, comforted, and enabled to find strength for every need in this hour of sorrow and loss. We shall ever cherish in precious memory our deceased sister, and fellow-worker, Mrs. Alice Wulbern Stirewalt, who has gone to her eternal reward.

THE JAPAN LUTHERAN MISSION

CHANGE OF ADDRESS

- Conradi, William C., from 1001 Woodlawn Ave., Canon City, Colo., to 708 Veta St., Pueblo, Colo.
- Cooper, George Herman, from 58 Herkimer St., Joliet, Ill., to Whitnall Park Veterans' Camp, Hales Corners, Wis.
- Erb, Earl S., from 618 Berwick St., Easton, Pa., to 115 W. Mt. Airy Ave., Philadelphia, Pa.
- Gresh, R. R., from 946 N. George St., York, Pa., to 109 York St., Gettysburg, Pa.
- Hagedorn, George A., from Arlington, Va., to 52 Selvage Ave., West Englewood, N. J.

OCEAN GROVE, N. J.—Unusual business or investment opportunity in this famous Methodist seashore resort. Hotel and cafeteria for sale to liquidate a trust. Any reasonable offer considered. Long established, close to beach and in heart of business section. Inquire at once—Joseph Thumness, APOG Corporation, 306 Main St., Asbury Park, N. J.

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A fine altar, 48 in. x 32 in. x 20 in. Handsome Gothic panel, arch and buttress design. Light oak. Excellent condition. Inquire: Marlin Bottinger, St. Thomas, Pa.

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Heyward W. Epting, Assistant

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SERVICES 11:00 A. M. and 8:00 P. M.
WALTER B. FREED, Pastor

Huddle, K. Y., from Box 33, Andrews, N. C., to R. F. D. 2, Concord, N. C.
James, Kenneth D., from R. F. D. 3, New Oxford, Pa., to 129 W. King St., Littlestown, Pa.
Kammeyer, Carl D., from 205 N. Division St., Polo, Ill., to Washington, Ill.
Machetzki, P. O., from Menges Mills, Pa., to Box 365, Spring Grove, Pa.
Moyer, S.T.D., Floyd H., from 203 S. Main St., Muncy, Pa., to 88 Guy Park Ave., Amsterdam, N. Y.
Pettit, John A., from Box 5277, Puerta de Tierra, San Juan, Puerto Rico, to Calle Gertrudis, 11, Santurce, Puerto Rico.
Ritchie, John A., from R. F. D. 1, China Grove, N. C., to Y. M. C. A., Charleston, W. Va.
Slice, J. N., from P. O. Box 154, Elloree, S. C., to 632 E. 37th St., Savannah, Ga.
Stroup, Brady L., from Colburn, Ind., to Walton, Ind.
Wahl, J. William, from 688 Oakwood Ave., Columbus, Ohio, to 2742 Monroe St., Toledo, Ohio.

CONFERENCES

The West Conference of the Pittsburgh Synod will hold its spring convention in St. John's Church, East Liverpool, Ohio, the Rev. John E. Kindsvatter pastor, March 18. Sessions at 9.30 A. M. and 1.30 P. M. Synodical representatives and members of boards and institutions will be heard at 11.30 A. M. George J. Baisler, Sec.

The Central Conference of the Pittsburgh Synod will hold its spring convention at United Church, Tarentum, Pa., the Rev. John E. Shaughnessy pastor, Monday, March 17. Order for Public Confession and Holy Communion, 9.00 A. M. George E. Little, Sec.

WANTED

A small church in the village of East Berne, N. Y., is in need of a floor covering and is unable to furnish a new carpet for this purpose. About 185 yards of carpet would be needed. If any church which is making improvements to their property has a used carpet in fair condition and is willing to consider a sale for the same, please communicate with Mrs. Ada Cashner, Hill View House, East Berne, N. Y.



A burst of song. Here comes the choir carrying new copies of the Common Service Books. The sun through the stained-glass windows makes little rainbow patterns on the singers as they march.

The church is crowded, but everyone has a hymnal in hand and rejoices with the choir, "Christ is risen, hallelujah!"

The hymn ended, the service begins. The palms cast shadows against the altar. The brass ware shines in the candle light. Outdoors it is beginning to be spring. All is high and holy.

At the end of the hour the congregation close their Common Service Books. They are refreshed in spirit. They go out into the sunshine with new hope and inspiration.

What gift could be more appreciated by choir, congregation, members of the confirmation class, et al, than the COMMON SERVICE BOOK?

Ready for SPRING?

Now is the time to replenish your supply of COMMON SERVICE BOOKS. With the Lenten season and Easter approaching, the increased attendance will demand a larger supply of hymnals. Visitors, too, will be coming, and you will not want them to use ragged, worn books or be left without any book at all.

For Choir and Pew Use the No. 591 Music Edition with its Bible Paper and Fabrikoid Binding at \$2.00 will be found the most satisfactory on account of the sturdy character of its paper and cover, and more attractive appearance. However, the No. 590 MISSION Edition at \$1.25—though developed primarily for congregations not in position to purchase the better cloth binding—has become quite popular on account of its low price.

A Gift for the Confirmand. The newly confirmed will appreciate the gift of a small word or large word COMMON SERVICE BOOK with leather binding. Girls usually prefer the Small Word Edition as these can be carried conveniently in hand or handbag.

The Common Service Book is used in many places—the home, the pew, the choir, the altar. And it is coming to be quite the thing, and a very good custom at that, for brides to carry a Small Word Edition bound in white leather or imitation leather.

For detailed information concerning the various bindings, refer to our catalogs. Suggestions on the most satisfactory bindings for different uses are given on page 46 of Catalog No. 71.

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